

The Education Committies Report

1900 - 1910.

During ~~the~~^{year} ~~your~~ committee visited the schools in Etah, Fatchgarh, Allahabad and Mainpuri.

In Mary Wanamaker too many Bible subjects were being taught. The attempt was being made to teach portions of the Bible not usually taught. In some instances this appeared to be hard on teacher and pupils. Miss Roy's work with the smallest girls was very good indeed.

In Katra Mr. Minus, a new convert was teaching some scripture classes. Your Committee thinks it unwise to put a new convert in charge of such classes in a school where the majority of the pupils are non-christians. His classes were very far behind those taught by the older christian teachers.

In ~~Jumna~~ the Jumna the Bible work was good except in the IX Class. The X Class was absent, being away at Public Examinations.

The work in the Bible in the other schools was about as it has been in past years.

In Mary Wanamaker and Rakha there are 250 girls or 25 less than were reported a year ago. Six teachers are employed in the Rakha school, all of these Christians. The monthly salary to the Six teachers is Rs170. Eleven teachers are employed in Mary Wanamaker, 8 of them are Christians, a Maulvi, Pandit and Mathematics teacher are men. They are the non-christians. The pay roll here is Rs301. Of which Rs220 goes to christain teachers. In Etah there are 41 girls, 5 teachers all christains the pay roll is Rs37, more and better class room accommodation is required.

In the Furrukhabad Girls School, eight teachers, seven of whom are christain are employed. The pay roll is Rs22. 85 of which goes to christian teachers, There are 174 girls in this school.

Three christian teachers are employed in the Jhansi girls school. There are 50 girls in that school. In July Mr. Forman started a boys school in Jhansi. This school prepares boys through the IV class. Five teachers are engaged, three of them are christians. There are 62 boys in attendance six of them christians. The pay roll is Rs116. Christian teachers get Rs78.

Your committee advised very strongly against opening this school as a High School. To start a High School without equiptment in buildings or estimate did not seem wise. If the Manager can get the Money to equip a High School, your committee would heartily vote for the opening of such a school.

A year ago the Education Committee stated in their report that the Etah Boys school prepared pupils through the IV standard, and that it would take hard and patient work to bring this school up to the Government standard. Imagine your present committies surprise when it was called to see the school in July to find that the Manager had not only raised the school by one standard but by four and was taking in non-christian boys, without examination into the classes for which they had failed to secure promotion in the Government School.

After consultation with the committee the manager told those boys that it was a mistake and returned their fees and allowed them to go where they pleased. The Staff was strengthened and now there are 11 teachers. 9 of them are christians. The pay roll is Rs189, all but Rs13 going to christians. There are 96 christian boys and 19 non-christians in the school and Government has recognized it as an VIII Class School. It should be said that a part of the students at present in this school are training school men, and a part of the staff is also training school teachers. It is very doubtful whether this can continue as a permanent arrangement.

It is very much hoped that the school building can very soon be completely remodeled and properly furnished, at present it is inadequate for the present number of ~~the~~ pupils, and there is no room for growth.

In the Katra school 115 boys are reading. 13 of them are christians. There are 9 teachers 3 are christians. The pay roll is Rs210. 100 of this goes to christian teachers. This school has long stood well with the Educational Department and gets a good grant in aid, also a good Municipal Grant, so that it costs the Mission less than any of our schools. The building needs remodelling and enlarging.

In our three boys High-schools there are 1416 boys studying. 88 more than last year. There are 165 christian boys or 17 less than last year. This is explained by the transfer of a number of boys from Furrukhabad to Etah.

~~Teachers Christian~~
~~Teachers~~
~~Teachers Christian Students Pay Roll.~~
~~Total Grad. F.A. M.; Total Grad. F.A. M.; Total Xtian Christians~~

	Teachers.				Christians.				Students.		Pay Roll.	
	Total Grad. F.A. M.;				Total Grad. F.A. M.;				Total Xtian		Christians	
Allahabad...	38	9	2	6	....	16	4	2	5	774	79	1362
Furrukhabad	22	2	1	7	....	6	2	0	1	410	71	716
Mainpuri.....	19	4	3	2	....	8	3	2	2	232	15	803
Total	78	15	6	15	....	30	9	4	8	1416	165	2881

In Allahabad school an ^oinnovation has been made by introducing 2 women teachers. Mrs. Eving teaches a Bible Class and Mrs. Ghose, the wife of the Head Master who is a trained teacher from Scotland teaches regularly. These are exceptional cases and cannot be taken as precedent.

During the year six additional Class-rooms have been added to the Mainpuri school and the Hall enlarged. Also a good lot of new furniture has been put into the School. ~~And~~ And recognition to prepare boys for the School Leaving Certificate has been secured.

The Etah and Mainpuri Training School have run for ten months ~~out~~ of the year. The course of study for this grade of workers has been increased to cover four years. There are 67 men reading in these two schools and 50 women. Good work has been done in both schools. The Mainpuri school has a very ~~a~~ competent Head Master in the Rev, Sukh Lal, he has good assistants and his school can be left with but little supervision, so that the Missionary in charge can be in the District ~~at~~ at other work. This ought to be so with the Womens school, but as yet no such Head ~~Master~~ Mistress has been secured. The other stations with estimates for Training Schools report irregular work having been done, or rendered no report.

The following is reported as work in villages among Christians:--

	Alhabat.	1st.	2nd.	Bible.	Gurugyan.	Bible story.	Bhajan.	Prayer.
Allahabad.....	----	1	---	----	-----	14	12	----
Etah.....	325	200	65	-63-	----	540	1230	273
Etawah.....	93	50	28	-----	25	176	239	----
Fatehgarh.....	900	490	228	184	1551	1154	667	-----
Fatehpore.....	8	5	---	---	----	----	---	----
Jhansi.....	40	20	0	10	5	70	85	----
Mainpuri.....	45	34	16	5	52	52	72	----
Total.....	1311	800	346	262	1633	2006	2305	273

Total reading 2712.

Summary. Girls School.

	Students	Christian	Non-Xtian	Teachers	Christian	Pay	Christian.
					Christian		
Mary Wamaker.....	147	145	----	11	8	301	220
Etah.....	41	41	-----	5	5	37	37
Rakha.....	103	103	-----	6	6	170	170
Furrukhabad.....	174	---	174	3	7	92	85
Jhansi.....	50	----	50	--	2	--	--
Total.....	515	289		33	28		

Summary of Boys Schools.

Students Christian Teacher Christain Pay Xtian Grad. G. F.A.G., Matric.												
									c.	c.	G.	
The Jumna.....	774	79	33	16	1362	810	0	4	2	2	6	5
Furrukhabad...	410	71	22	6	716	389	2	2	1	0	7	1
Mainpuri.....	232	15	18	8	803	574	4	3	3	2	2	2
Katra.....	115	13	9	3	210	109	1	0	0	0	1	1
Etah.....	115	96	11	9	189	159	0	0	0	0	1	1
Jhansi.....	62	6	5	3	116	78	0	0	0	0	1	1
Total.. ..	1708	280	103	45	3396	2119	16	9	6	4	18	11

There has been a very healthy increase in the number of christian teachers employed, during the year, and a good number of them have been well educated. The influence in the schools should be christian throughout with the present staff of teachers. Other christian teachers should take the places of non-christians as soon as possible. The Furrukhabad school staff requires further strengthening, suitable houses should be built for christian teachers and rented at proper rates to them. Such houses should be very carefully located. Boarding houses or Hostels should be secured for each school.

An annual meeting of all of the christian teachers should be arranged when the managers of the schools should meet with the teachers and an open conference ~~xx~~ held. This would likely divide into two classes, one for those having passed the Matriculation or a higher examination, the other for those who had not. Some of the older christian boys and girls might well be invited to these conferences. One object of such a conference would be ~~secure~~ to promote christian fellowship, another to secure more uniformity in our schools, but the principal object would be to fill every one with a sense of his or her wonderful opportunity and dreadful responsibility resting upon each one to win others for Jesus Christ.

Any Training School that does not have its classes examined by the Presbyterian or Mission committee each six months should have its estimate reduced, or cut off.

Every examining committee should do its whole duty and not allow any other work to interfere with carrying out the examination of every subject that has been prepared. This should not be left to an individual, nor to a local committee. At least two persons should give marks in each subject. The happiness and future standing of our workers depends upon the results of these examinations.

Definite statistics of village work should be tabulated. Each preacher and teacher should give the name of each person with his or her progress. It is very evident that some of this year's village statistics are not statistics but estimates in round numbers. This quite destroys the value of statistics.

It would appear too that the majority of our village children ~~never~~ never get beyond the 1st book. This should be remedied. Commendable progress has been made in some places in Bhajan singing. There is no other way that is better to impart christian truth provided it is in the bhajans. A good many so called ~~christian~~ christian bhajans have but little of christian truth in them. Care should be taken that those bhajans be learned that have the most christian teaching in them.

More attention should be given to teaching the Gurugyan or ~~some~~ ~~si~~ some similar Catechism, and every baptized person above five years of age should know some Bible story. A story well learned will be a sermon often repeated.

The pay of
 EVANGELISTIC. *Agents in our mission.*

	Single	Married	Rent	Children 1-10, 10 -	
B.A.	50	80	10-20	3	8
	60	90	20	3	8
	70	110	20	3	8
F.A.	30	45	8	3	5
	35	50	8	3	5
	40	55	8	3	5
Matric.	16	28	5	3	5
	18	30	5	3	5
	20	32	5	3	5
VIII.	11	17	3	2	3
	13	21	3	2	3
	14	22	3	2	3

Suggested standard of pay for
 EDUCATIONAL. *workers.*

M.A.	100, rise by 5/- increments to Rs 170/- at the end of 15 years service.
B.A.	30, rise by 5/- increments to 150/- at the end of 15 years service.
F.A.	45, rise by 2/3 increments to 30/- at the end of 15 years service.
Matric.	30, rise by 2/- increments to 50/- at the end of 10 years service.
VIII.	15, rise by 1/- increments to 25/- at the end of 10 years service.

An M.A. Head Master to rise by 10/- increment to Rs 200/-
A.B.A. " " " " " 10 " " " 175/-
An F.A. " " " " " 5 " " " 90/-
A Matric. " " " " " 5 " " " 60/-

Wm T. Mitchell

Jan. 7th, 1910.

Mr. Warner Van Norden,

786 Fifth Avenue,

New York City.

My dear Mr. Van Norden,

Your letter to Mr. Spear of Dec. 31th arrived just before he left for Scotland and in the rush at the last, he had not time to answer it. He asked me, however, to acknowledge its receipt and to thank you for your courtesy in writing so freely on a subject in which you are so keenly interested.

We were all greatly shocked this morning to learn of the death of dear Dr. Richards. It is difficult to think of much else than our great sorrow in losing him from our circle of friends, from the work of our Board, and from the Presbyterian work of this great city.

I remain,

Sincerely yours,

Acting Secretary.

abridged copy of paper read at the An. meeting of the Mission

by Thackerell

RECEIVED

JAN 24 1849

Mr. Speer.

The missionaries in the early history of the mission were emphatically men of one idea, it was ^a fixed idea on which their minds were concentrated. It was the idea that brought them out to India, it absorbed their attention and regulated their lives; that idea was the conversion to Christ of the non-Christian people of the land. All agencies and departments of work were only means to this end; and were in themselves quite subsidiary to this end. Not all the missionaries had the same characteristics, some were distinctively more spiritual, more contemplative; others more active and practical, but all were men of God, men of prayer - not all of the same buoyancy of spirit perhaps; but all looking forward ~~but all looking forward~~ with the same confident expectation of ultimate success.

It was my good fortune to have been intimately associated in the early years of my missionary life, with the Rev. Dr. Newton Sewer or Mr. Newton as he much preferred to be called, one of the founders of the mission, and, in passing, I take this opportunity of saying that I owe more to him, under God, than to any other human being. I looked up to him with reverence, and had great respect for his opinion - as I think no one who really knew him could help having. His spirituality and saint-like character, also his possession of that wisdom which cometh down from above

was manifest to all, and deeply impressed me and others. He was not what people now-a-days would call a good preacher, but he preached good, he was eminently edifying. I could sit at his feet, and did in spirit.

as you heard him pray he impressed you as being in the very audience chamber of God - God was very real to him, and he helped to ^{make} God real to others - certainly so to me.

I was also associated for some time with Mr. Janvier. He was a scholarly man and one of the meekest and gentlest, very humble and very devout, invariably kind to the natives, and was very ^{much} esteemed and respected by them. He was about the last man one would have thought to die at the hands of an assassin, yet it was permitted by an inscrutable Providence whose ways are past finding out.

In those days individual missionaries had much more freedom of action, more was left to their individual initiative than at present, and that was accompanied by a certain buoyancy of spirit and hopefulness, that is not so marked now; there is such a tendency to over legislation so that almost every action in the missionary's life is brought under some rule or regulation - checking spontaneity. With few exceptions the missionaries lived more in the open air - did more outdoor work than at present - except perhaps as in the individual case

of Mr. Bandy, who seems to be out all the year round. If it be asked why was not the work in those days followed by the same measure of success as in his case? the reply is that the attention of the mission ^{was} not drawn to the chubras, who, as a class were not thought of; there was no distinctive work among them. The attention was directed more to the evangelization of the masses - made up of all classes; and in order to the prosecution of this idea itineration in the districts was a much more prominent feature of the work than it is at present. Not only was there one missionary, Mr. Carleton, constantly engaged in itinerating all the year round, but all the missionaries were expected to itinerate largely during the winter months, and this they did whatever ^{other} work they had to do. The result was that the missionaries were in those days in much closer touch with the people, and were better known to them than, with few exceptions, is the case at present.

There were no railways in those days, and the missionaries travelled by stages from their several stations to the Annual meetings and back, some starting weeks before the time of meeting so as to be able to spend some time & preaching in the villages by the way. Most missionaries took books with them which they distributed as they went along. I do not say there were no mistakes made in those days, or that there were no errors of judgment; but it was an ideal life, and being actually the working out of the idea that brought them into the mission field, they were happy

necessary for the evangelization of the people in the Towns; and as all missionaries itinerated so all missionaries whatever their work at other times, preached in the bazar in the evenings. Dr. C.W. Foreman often preached morning and evening - and this preaching was not in vain. It was blessed of God in giving us more than one earnest worker.

I have already mentioned the efforts put forth by the Mission to reach the adult people both in the Towns and in the villages; but the brethren were not content with that, they wished to reach the children also, so that the word of truth might find a resting place in their plastic minds, and so bring forth fruit in God's own time. To this end schools were established; but as it would have been impossible to induce children to come to school merely to be taught a religion foreign to them and to their parents, and for which they did not feel their need, secular subjects were taught primarily with the view of enabling them to read the scriptures and other good books - for the native books in the Bazar were vile. In those days there were few who could read at all, and fewer still who could read English, and English was from the beginning taught in the Mission schools. Our schools soon became popular, there was no lack of scholars and to day hundreds of them are to be found

Mr. Duff has always been referred to, and justly so,
 as the great pioneer of secondary, or collegiate education in
 India. The Government acted on his initiative and
 fostered secondary education, at the expense of the much
 more needed primary education - for which however I
 do not think Mr. Duff was responsible. And what is
 the result to day? A discontented body of educated men,
 and crass ignorance of the masses whose credulity is such
 that they are ready tools to further the machinations of the
 self-seeking plotters against the Government. A system
 of grant-in-aid was introduced for non-Government
 schools, - and I know one Christian official who had been
 consulted ^{expressed his approval} ~~gave his con~~ believing he was helping
 mission schools and his heart was with them. The golden
 bait was too alluring to resist, most of the missionaries ap-
 plied for and obtained the grant, with a most comfortable
^{feeling} every month as the rupees came in. But the connection
 of the missions with the Government system was follow-
 ed by this disastrous effect, that the one idea - the conversion
 of the pupils that led to the establishment of the schools
 was displaced - I will not say entirely obliterated - by ano-
 ther idea - the passing of the boys; so much was this the
 case that I remember a good brother of the C. M. S. say-
 ing, "Formerly when we met we used to say, 'Brother, how ma-
 ny conversions have you had during the year?' now it
 is how many of your boys passed"! The effect of the connection
 of mission schools with the Government soon became marked -
 even in Mr. Duff's own school in Calcutta. A comparison

which I once made of the tables of study before and after the connection, showed that the Bible, evidences of Christianity &c that used to fill the first places had been pushed back and much less time given to religious study, with the result that we do not now hear of conversions from that school as we used to hear before its connection with Government.

In the eyes of the people generally the missionary aspect of our schools has largely disappeared, and they are regarded as under the control of the educational department. Is it any wonder when they see that the minds of both managers and teachers are obsessed with the desire of passing a high percentage of boys at the Government examinations? And this is the prominent idea present to the minds of the pupils throughout the term. And how can parents or pupils regard religious instruction as of any great importance when they see that the Government ignores it?

When the Mubala Cantonment school was closed last March, the people were very much astonished, and spoke about it as though they had experienced a personal grievance. One parent, a mahammadan, said to me, 'I have been told the school was closed because there were no conversions but that cannot be the reason', said he, "for the school was not established for that purpose!" It was not without reason that he said so, in view of the fact that a former Head-Master had said to a mahammadan boy whose heart had been made very tender and who had said that he would be baptised.

O, you must not be baptised for that would break up the school", and no doubt that statement had got out, and was an assurance to the parents that their boys were perfectly safe - no fear of their becoming Christians! Probably the Head Master was afraid of losing his Government certificate, or his appointment on account of the depletion of the School should it take place.

While writing this, in June last, a circular letter from the "Christian Literature Society" has reached me - you have doubtless all seen it - in which the Secretary says, "I have found recently that some objection has been raised to the use of the C. L. S. Readers in certain schools (must have been Mission schools) and in one case a Director of Public Instruction has declined to approve some of the new 'Indian Readers' on the ground that they contain Christian teaching". It is true that another Director has promised to interfere if a clear case is brought to his notice". - But I draw your attention to this matter that you may notice the evident desire of the Educational Department to get such control over the Mission Schools as it has over its own schools. And missionary managers too readily wheel into line and accept the position. Why this complaint of the Secretary of the Christian Literature Society "that the society does not get the support from missionaries that it is justified in looking for? Why is it that the Society's 'Readers' do not find a lodging place in many of the Mission Schools? It is because the Government has issued a series of Readers of its own, and Head Masters, if not managers, believe their boys will have a better chance of passing

The examinations of the Government books are used.

I believe there has been a tardy recognition by the Government of some of the Christian Literature Society's books, possibly in order that it might appear the Government is not hostile to Christian effort, but only neutral.

But brethren, I put the question to you as missionaries with professedly a certain aim - a certain object before you - towards which all your efforts should be directed, namely the conversion of the people of this land. What help do you expect towards the realization of that object from a connection with a department many of whose officials are not merely neutral but notoriously hostile? and why continue that connection? Is it for the sake of the money that comes from it - "Our golden chains," as a lady missionary has called it? No, some college professor, perhaps, will say, but for the increased educational efficiency which Government inspection of our schools accomplishes. If this be the reason then our ideal has shifted, it is not now the conversion and consequent salvation of the pupils that is before us, but the eclat that comes from the passing of a high percentage of the boys, that is the object before us! "Oh, how is the gold become dim, the most fine gold changed?" Do not our Reports, do not the notices ^{of our schools} in the papers testify to the sad change? What do we see? The passes! Where is the mention of the conversions? We often search in vain! Under a system that preoccupies the minds with subjects of far more impor-

tance in their judgment and in the judgment of the teaching staff there is no room for conversions - though now and again after long intervals, and in spite of adverse circumstances, the power and grace of God are such that a school boy is converted and baptized.

I readily admit that as long as our schools are for the education of Hindu and Mahamaddan boys we cannot help ourselves, for even if we gave up the Grant we would still have to prepare boys for the Government examinations, otherwise they would go elsewhere, for their object is to qualify for Government service, and more and more is that the case now that Government has promised to open wide the doors of access to appointments that had before been closed. But now under the altered circumstances of secondary education, when there are scores of efficient schools throughout the Province for the education of Hindus and Mahamaddans why continue to identify ourselves with a system which, from an evangelistic point of view, has such manifest drawbacks? Why not change the Erastian character of our schools, and not suffer the State to get control of what ought to be Christian church work?

Let our Christian Schools be for the Christian community. Let us aim at educating Christian workers for Christian work - for carrying on and spreading Christian ideas and Christian life throughout the bounds of the Mission. Oh, but some will say that is revolutionary! I know it is; but you Americans ought not to be afraid of the word revolution, nor of the idea conveyed by it - if it be a revolution in the right direction,

if it be for the better permeating of the minds and hearts of the people with christian truth, and so make solid and genuine advance in our districts and elsewhere, instead of having hundreds of nominal christians - little better than the unbaptised around them, with no zeal, no warmth for the Saviour, for they really know him not. So far as I know the Missions of our Board in other fields receive no Grants from Foreign Governments for educational work and there are none of those Missions so backward as the missions in India - if the Grant is not necessary for them why necessary for us?

Brethren, I thank God that before I am called away I have had this opportunity of putting this matter before you, and I leave it with you - may God bless and guide you.

R. Th. A. Smith

My paper was written in June, I did not see Dr Richter's book till August - two months afterwards. The extract from his book is so wonderfully confirmation of what I have written that I send it on.

Extract from Dr. Richter's "A History of Missions in India" p. 308,

"We cannot however pass over the fact that there were great disadvantages bound up with the new school system. Whereas in the first few years the Government preferred to appoint Missionaries as inspectors of schools, yet, later on, and especially after the great mutiny of 1857, it turned its back almost entirely upon them, no doubt out of exaggerated religious neutrality, and chose with predilection Englishmen indifferent to religion or non-Christian Brahmins for these positions. As the yearly grants—the hinge on which the new system turned—depended on the result of the annual visitations and examinations conducted by these gentlemen, it came about that mission schools, for instance were often in a state of very undesirable dependence on the good will or the good temper of officials who were antagonistic to missions. How much caprice and party spirit it was possible to exercise in the conducting of examinations, the inspection of school buildings, and the criticism of the school staff! How much vexation and worry were thereby set in motion! Since the examinations were the most important thing of all to the authorities, for through them alone they kept their hold upon the school and they were also most important to the scholars,—for they were the gates of entry to every position under Government,—it came about that undue weight was attached to preparation for them. Teaching was more and more in danger of becoming a mere barren examination drill, and the more so when for instance in the Madras Presidency a fresh Government examination had to be taken on an average every second school-year. (with us now in the Punjab twice every year.)

English schools are naturally disposed to lay too much emphasis on "text-books," but in India at this time they became a perfect plague! With their phenomenal memories the Hindus would learn entire text-books by heart for their examinations, without taking the slightest pains to understand them or mentally to assimilate them. And it was also a direct consequence of the uniformity aimed at by the Government—a consequence that also worked remarkably for the convenience of the inspectors!—that the text-books recommended by those in authority were introduced practically everywhere; these text-books were for the most part neutral as to religion, even if not directly antagonistic to Christianity, and their introduction simply meant that the books compiled at great ^{pains} expense by the missionaries were crowded out of existence.

The net result was a tremendous increase in the number of scholars and in good examination results; but on the other hand an almost complete lack of independent mental effort, a superficial, self-satisfied arrogant head knowledge without real education—a state of things of which a Bengal Babu was the perfect type."

Dec 1/27
Aurabala 29th Dec - 1905

My dear Mr. Speer

A mail or two ago I sent you an abridged copy of what I read at the last An. meeting, containing my views on the education - al question - no portion of that has been abridged or altered.

I send it for your information, as you would be not likely to see it otherwise. I have no desire that it should go beyond yourself. What I have ^{I have written} written with the sincere em.

reception of its truth, and
immediately after reading
my paper several managers
of the schools, one ex-professor
and the President - also several
of the ladies congratulated
me on it. I did not look
for such congratulation
and scarcely expected approval
from any quarter; but
the paper was very well received
by the majority of the Mission,
but soon I heard that it was
thought to be exaggerated; and
that it "wounded, and sent home
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money for our Educational work.
That I can very well believe, but
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then and my paper sent to you will shew what
I think now - Even Mr. Forman was afraid
of the detrimental influence of the Grant - see
page 38. "Grants. in aid". Margin, "dangers from the present
system of government aid." Also Sir Donald MacLeod's
remarks on the same subject page 48. My conviction
now after years of experience of the injury to our schools
from their connection with Govt is deeply intensified. What
I have written are facts, and well known by school man-
agers to be facts. I write this letter as it is quite pos-
sible you will be written to about my paper.

Apologising for troubling you

Yours sincerely
R. Thackerell

Am. Ch. Socy *Recd 78* *✓*
RECEIVED
Fatehgarh.U.P.India.

Jan.27th.1940.

My Dear Mr.Speer.

Mr. Speer

You have asked for any additional light on the points suggested by Mr.Mitchells paper regarding the employment of non Christian teachers in Mission Schools. At the most I can only hope to throw a side light for as you know aside from having started and for a short time having ^{had} charge of the Fatehga Boys Boarding School I have not been in Educational work. Nevertheless I believe in it and have always been interested enough in it to keep myself alert for its interests. A few years ago the Evangelistic work was in the same predicament that the Educational work finds itself in today .Every body was calling for Preachers and other Evangelistic workers ,with the result that many ineffecient and unworthy men were employed. It ocured to some of us to cease calling and proceed to making them. Our Training schools were started.Also Boarding schools.Today we have more really good men than we can employ with the result that the less worthy and inefficient are being dropped out and our staff of workers greatly improved. It may sound a bit unguarded for me to say it but I believe that from so small a community as our educated Christian community is ,already too many large a proportion go into Christian wor The whole cry among Educators is for Christian graduate Teachers Salaries are increasing and men are being attracted into educational work who are only fit for high class clerkships.A still farther increase in wages will not in my judgment bring to us any strength either educationally nor as a Christian agency. The only remedy I see for the condition of things which I am willing to admit is undesirable if not deplorable ,is to greatly increase the educated community from among whom our Christian graduate Teachers may be drawn.This is just as possible only a little slower and a little more expensive in process

1. Application of money reply

2. Employees the Boss fully ideal

3. Give the first claim upon & L. with the
declared work

4. Manager to report next from the work of the
the other business the employees & the business
the manager made in replacing the other work
after

5. Worker reported that if we had had something
more like the other business. If we had
more like the other business

6. The work was done together, - they were satisfied

The Chain Locking

1. Employ no more than 400. The point no. is the limit.
2. Any increase in total no. of chains must be from chains.
3. Estate in each series a normal time should for chains.

Each chain is given alone.

4. Keep on the watch for the number of chains.

5. During long and short chains it is not used for chains - (B).

in case of short chains in case of long chains.

6. Any increase of speed for chains must be from chains for

chains chain in case of chains. chains -

by length chain. chains. Get given to me &

or by given but be prohibited by what

7. A longer one distinct work. (1) to find material - (2) to

have it in the work (3) to separate it when are

found & returned & merge field.

Don't know

From Letter to Punjab Mission-December 23rd, 1909.

With reference to the non-Christian teachers, Mr. Mitchell has forwarded a paper which he read at the North India Mission Meeting on the subject. It is an excellent paper, but I think the Board will wish some further information on such specific questions as (1) How many Christian and non-Christian teachers are now employed in the different classes of schools, - Girls' Schools, Schools for Christians, and Hindu and Mohammedan Schools? (2) How much would it cost to replace the non-Christian teachers with Christian teachers? (3) If the additional money necessary were available, could the change be made immediately, and if not, how rapidly could it be made? And (4) Are the present Christian teachers invaluablely helpful missionary agencies? Are they, without exception, superior to the non-Christian teachers toward the realization of the ends for which the Mission Schools exist, - namely, the development of Christian faith and Christian character?

RECEIVED
FEB 24 1910
A. P. Mission, Ludhiana, India,

Robert E. Speer, Esq.,

24th Feb. 1910.

NEW YORK.

Dear Mr. Speer,

The request made by the Board for information as to "what steps were being taken, and what further steps should be taken in order to replace non-Christian teachers," was referred to me by the last Annual Meeting of the Panjab Mission for reply. Your latest letter has asked for information on four specific points, and the form of my report has been determined by these questions.

"1. How many Christian and non-Christian teachers are now employed in the different classes of Girls' Schools, Schools for Christians, and Hindu and Mohammedan Schools?"

The information I have received from the several Schools supplies the following statistics:

BOYS' BOARDING SCHOOLS.	Teachers,	Christian,	Non-Christian.
Ludhiana, C. B. R. High School.....	5		7
Saharanpur, Industrial and Orphanage.....	7		6
Rhanna, Industrial.....	2		0

GIRLS' BOARDING SCHOOLS.

Dehra Doon, Girls' High School.....	New Staff not yet complete		
Hoshiarpore, Orphanage.....	4		1
Jagraon.....	2		1

HIGH SCHOOLS FOR NON-CHRISTIAN BOYS.

Lahore, Rang Mahall and Branches.....	8		38
Jullundur City.....	5		17
Ludhiana.....	5		11
Amballa City.....	5		24
Dehra Doon.....	5		18

SCHOOLS FOR NON-CHRISTIAN GIRLS. Teachers, Christians, Non-Christians.		
Lahore.....	2	9
Jullundur City.....	3	2
Ludhiana.....	4	2
Amballa City.....	3	2
Amballa Cantonment.....	2	0
Dehra Doon.....	2	0
Saharanpur.....	3	2
Forozepore.....	1	1

From these statistics it will be seen that there is substantially the same proportion of Christian and non-Christian teachers that existed at the time of Dr. Wherry's Special Report as President of the Mission for the year 1907-1908.

No report has been asked for from the Village Schools for Christian children, where it may be assumed that all, or practically all, the teachers are Christians.

QUESTIONS II & III. "How much would it cost to replace the non-Christians with Christian teachers?" and "If the additional money were available, could the change be made immediately? If not, how rapidly could it be made?"

These two questions must be considered together, for, underlying both, there is the one question of supply and demand.

In 1907 the Panjab Government issued a "Register of Qualified Teachers" corrected up to March 31st 1906. Those registered are all the men and women in the Panjab who are "Departmentally Qualified," i.e. who have Certificates and many of whom have been trained as well. There are in this Register the names of 4417 such teachers, of whom ⁴10 are Christians - 29 men and 11 women. Of these 1 woman was employed in an Islamia School ^{for girls} and the other 10 in ~~XXXX~~ Mission Girls' Schools. Of the men 1 was Headmaster of an Islamia School and 2 were Headmasters of Government Schools; 14 were Head Masters of Mission Schools. Of the 29 men 19 had certificates that qualified them for Headmasterships, 9 had Junior Anglo-Vernacular Certificates, and 1 had a Junior Vernacular Certificate. Of the women 3 were J. A. V's, 5 were S.V's and 3 were J.V's

* Not 38 as given in my report to the Annual Meeting

I have quoted from the list published in 1907 as no other list has been published since, and as there has been no material ~~change~~ increase in the number of Christian teachers since that time. The situation now is substantially as it was then.

This investigation of the Register discloses the fact that in the most of the Christian teachers (men) have prepared themselves for work in the High and Middle Departments, and not for work in the Primary Department, though the course of the latter covers ~~the first~~ five years of a child's school life. In view of these facts the inadequacy of the present supply of teachers to meet the demands of the Mission Schools is painfully apparent.

It is true that there are good Christian teachers who are neither trained nor certificated, but they are not sufficiently numerous to supply the places that we cannot fill with "Qualified" men. The truth is that a certificated man, especially if he be trained as well, is worth so much more to the School and to himself that men of force and of ambition will, as a rule, secure the certificate and perhaps the training also. No Christian young man who has ability, character and energy is likely to fail to secure the help he may need to enable him to rise to the limit of his natural qualifications, so strongly do missionaries sympathize with, and so freely do they give help to such persons.

The consequence is that, ordinarily, those who do not so qualify themselves for the higher departments are inferior men. A second consequence is that the best Primary teachers available today are non-Christians—either those who had the ability to rise, but who had no one to give them the needed help, or more highly qualified men with other sources of income, who are willing to teach in their own home-towns for a small salary, which practically adds just so much cash to the ~~joint~~ funds of the joint-family.

Yet, even with these, there is a scarcity of high class teachers in that important department, because it is a common thought that to teach

little children is beneath the dignity of a young man of parts.

It is reported that the teacher's profession is popular among the Christians of Southern India, but it must be admitted that it lacks attractiveness to the Christian young men of the Panjab. In the past, and to some extent in the present, the Christian teachers in the Province of greatest repute have Bengali names.

The question at once arises, "Why is it that this profession is not more popular? Is it due to a dislike for Mission employment?" The difficulty does not seem to lie in that direction, for the Government Educational Department is as open to them as to non-Christians, yet of the 29 "Departmentally qualified men only two are in Government service, notwithstanding its various lines of well paid work with a pension at the end of the service.

For some reason clerkships in Government offices attract great numbers of the young men who would otherwise naturally take their places in the ranks of Christian teachers. The number so employed proves this beyond all question. Why they prefer engaging in this work to preparing themselves for more lucrative work in (say the Government) Educational Department, is not easy to answer.

There is another class of bright and active young men who have either not studied so far as their fellows in Government offices, or have been less successful than they in passing the required examinations, who find positions in the Railway where there is fair pay to begin with, and some prospect of promotion—especially if they metamorphose themselves into Eurasians, who are more highly paid in that service than those of unmixed Indian birth.

And, even among men of a religious character who choose Mission work, there are many who prefer the less exacting duties of a preacher with his addresses and discussions and interviews to the routine of the teacher's life.

So it has come about that Christian teachers are all too few, whether in Government or Mission Educational work. Moreover if the 29 certificated men were to be placed in the single School of Ambala City that now has

5 Christian and 24 non-Christian teachers, it is to be apprehended that not only would there be a lack of men prepared for the Primary Department, but there would not be enough of them sufficiently versed in oriental learning to enable them to teach all the required subjects in the higher departments. It is much easier to find Christian teachers who are strong in English and in western learning than in oriental subjects. They take scanty interest in the latter.

The great question, then, is, how to induce Christian young men in sufficient numbers to qualify themselves to fill positions in all departments of School work, and to teach all the required subjects.

Will money, if it be available, secure sufficient Christian teachers of the right stamp? If so, how much more of an increase to present salaries will have to be made? How much would be required to induce desirable young men to qualify themselves for the Primary Department? Would they be willing to teach in it for something less than they would receive in the Middle or High Department? Or would they ask for more to compensate them for the loss of honor? I am not able to suggest an answer with confidence.

And then, if a largely increased wage be offered to the Christian teacher as a means of popularizing the profession, it must be remembered that while non-Christian teachers are accustomed to see their Christian fellow teachers drawing higher salaries in Mission Schools proportionally than themselves, yet a very greatly increased difference would breed dissatisfaction among them (and we cannot yet dispense with the services of all of them), throw suspicion on the motives of the Christians, (especially on such as are recent converts), stir up antagonisms, and, on the other hand, give the Christian teachers such a sense of their own importance as would do them no good. What Mr. N. V. Tilak of Western India ^{has} said as to why more Indian Christian students are not entering direct Christian callings may be appropriately quoted here:

"Nine out of ten Christian ministers, whose children are studying in schools and colleges are today planning to get them into some secular employ-

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ment. I personally know several Christian ministers who are looking forward to seeing their sons and grandsons in some honourable public office. If parents have no love for the work they do, where is then the hope of getting their children into it? This may be remedied by offering handsome salaries and enabling educated young men to imitate the Western style of living, but men drawn to the yoke on such conditions are not the men India needs." Also, "Do not promise more pay, better living, authority and honour?.....

It may be noted that in the Sialkote (U. P.) Mission "in order to meet the need in the schools for Christian men" they have brought out some "short term (5 years) ^{from America} men for the High School work. They have also taken action to bring out a regular missionary to take the place of the Headmaster in one of the schools as an experiment. This will give two missionaries, one to look after the Bible teachers and the evangelistic work, and the other to have charge of the Staff.

There is another possibility for the Primary Department that deserves consideration, at least in the case of Boarding Schools for Christian Boys, namely, the employment of trained Indian Christian women as teachers. Such a policy, if it should be adopted, would almost certainly result in securing a sufficient number of qualified teachers in the near future. But, if it should be adopted, other serious questions would arise. To quote from a private letter from the Principal of the Dehra Doon Girls' High School:

"I have no doubt that it would be for the good of your School to have women teachers in the Primary department - if you can secure the right kind. In order to make it a success it would be necessary, I think, to secure teachers of experience and of strong character. This would mean a higher salary than you probably pay for this work now. I would not expect success with teachers of lower grade than those who work for us for Rs.40 or Rs.50 per month. And, as they would probably prefer work in Girls' Schools, you would have to offer more to make the post attractive.

Then there will be the question of suitable accommodation and board to consider. This will be an additional difficulty. Even with such teachers as I have suggested your big boys and young masters would be liable to make trouble, and without the most constant and careful supervision scandals would be liable to arise at times. Such arrangements give opportunities for malicious persons to create trouble, even when the parties are most judicious. And it would not be surprising if such teachers were not always as judicious as might be desirable. These things will all require careful consideration in such a plan.

"A more ideal plan might be to have the departments completely separate

in different buildings, with an experienced (not young) lady superintendent, or perhaps Headmistress with for the Primary Department with a Staff of lower teachers. These teachers would thus be able to form a little community of their own without being dependent for society on either the missionary family, or on Christian families outside the School. Both departments would be under the general superintendence of the Principal of the higher department."

The writer of this report does not hold out the promise of a speedy supply of all the teachers we need and so much desire, because he has not been able to discover sufficient grounds to justify him in making such a promise. But in order to work toward the policy of none but Christian teachers in Christian Schools the following suggestions are made that are not only practicable, but are also, more or less, in practice.

1. Hold fast to the ideal in spite of the impossibility of its immediate realization.

2. Make the profession of teaching as attractive to Christian young men as possible, having due regard for other interests. (See the action of the Panjab Mission, Minutes of 1909, page 58 and Appendix A on "the Pension Plan for Christian Schoolmasters", which probably meets present needs, and opens the way to meet the needs of the future.)

3. Let all missionaries urge on suitable young men as there is opportunity, the claims of the teacher's profession, making use of the missionary motive. As there is development of the evangelistic spirit in the Christian Church this appeal will increasingly grip the consciences of young men.

4. In the meantime, until there are Christian teachers in the desired numbers, the influence of the missionary in each school should be made as strong as possible, and the Schools themselves should be kept up to the highest level of the *Aided* Schools. For, whatever weakness there may be in schools staffed as they now are with so many non-Christians, they constitute the greatest agency the Missions now have, (Medical work not excepted) to keep in touch with, and to influence the highest castes, and the rapidly increasing educated community. And it is to be remembered that opportunities for influencing these important communities have been diminished by the benevolent institutions that have been established both by the Gov-

earnest, and by the sections of the Indian communities that are feeling the stir of a new life.

QUESTION IV. "Are the present Christian teachers invaluablely helpful missionary agencies? Are they, without exception, superior to the non-Christian teachers towards the realization of the end for which the Mission Schools exist, namely, the development of Christian faith and Christian character?"

It would be gratifying to the Mission to be able to give an unqualified "Yes" to this question as it would be gratifying to its supporters. - if they had the faith to believe such an answer. Unfortunately human nature here is no better than at home, and Hinduism and Mohammedanism have not developed better material for Christian manhood than pastors have in their own fields even in a very imperfect Christendom. Here as well as there men differ in values of every kind.

In addition to this it is to be remembered that in India the name "Christian" tells of a place in an Indian Community rather than of personal faith and spiritual life. In the Indian sense all the graduates of Princeton Yale and Harvard are Christians, but it would be hard to set all their graduates to work in Indian Schools and to give an unqualified "Yes" to a ~~question~~ question as to the missionary value of their presence.

While there is a presupposition very much in favor of the Christian men who apply for positions as masters, there is nevertheless need of testing and selection. In my opinion an unworthy Christian teacher is less desirable than an unworthy non-Christian - though we do not advertise for either.

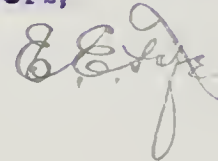
As an aside I may say that the Indian Christian Headmasters find many ^{that} Christian masters are more restive under necessary control, more critical and more ready to make much of their real rights and imaginary wrongs than their non-Christian brethren.

There are also teachers in the Mission Schools who have not been baptized, yet who are to such an extent in sympathy with Christian ideas and ideals that they are reckoned not as hinderers but as helpers. Some of them claim to be Christians by conviction and to be controlled by Christian

apostates while unable to bring themselves to receive baptism and to face the consequent persecution. Too much weight need not be given to their statements, but there are among them some who are neither against us nor our Lord.

Still, when all qualifications have been made, it is only a truth that the Christian teachers as a class are invaluable. Some of them have characters of such christian beauty that their non-Christian neighbors often speak of them as "angels". And even among those whom we often find unsatisfactory to a degree there are some who exert a positive Christian influence that is surprising. So valuable are Christian teachers as a class, that without them we should not think of attempting to carry on our educational work. We wish to have just as many worthy Christian masters as possible, and we intend to keep moving on as fast as possible toward the realization of the ideal we have set before us, "Every teacher in every Mission School a Christian."

Sincerely yours,



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A. India Mission, 1907

Christian Instructors in Schools and Colleges.

Paper prepared by the Rev. G. J. Mitchell of Manipal read at the annual meeting of the

The assigning of this subject for presentation ~~is~~ here and now shows that we have Schools and a College in which Christians and Non-Christians are being educated, and in which Christian and Non-Christian teachers are employed. This is true of our Boys Schools. In our Girls Schools with ~~very~~ ^{very} few exceptions only Christian teachers are employed.

Let us see briefly the object of these Schools and whether or not we are as fully accomplishing that object as we can and if we are not why not. Is it because we have not more Christian teachers in these Schools? If it is then why have we not got them?

The Rev. A. E. Mann read a paper before the Decennial Missionary Conference in 1902 in which he said "Christian ~~teacher~~ education removes prejudice and conciliates affections, furnishes an opportunity for the daily direct preaching of the Gospel; and it brings the Missionary into heart to heart contact with the people with whom he has to deal.

Educated classes are not reached by ordinary methods of preaching. Higher education is the only method that reaches them. We have no warrant to pass them by. Hindu Society is an organism and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that Missionary work if intelligently conducted must devote even for the sake of the mass of the people a considerable part of its energy to the propagation of the Gospel among the educated classes."

Let me now quote from an article in the Lucknow Collegian a few months ago, the writer says: "Most of all it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a reputation for bringing to bear on each individual student, persistently and successfully, the highest ideals of Christian living as taught and exemplified in the New Testament. Rather than compromise on this point, we should be willing to see our Halls deserted by every student who is unwilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character

will keep away Non-Christian students, in any considerable number, from a Christian College. Least of all should we expect it when the cry from Hindu and Muhammadan parents all around us is that a purely secular education is bringing their sons to ruin, and when the Indian Press is full of appeals for the introduction of moral and religious teaching in all educational institutions. With the increasing facilities for secular education everywhere being afforded throughout the country, the Christian College can justify its existence only by giving-along with a liberal education, what no Government, Hindu or Muhammadan institution can give, namely a thorough grounding in Christian ethics and an exemplification of aggressive Christian work. The times call for men - modern Duffs - who, having caught a vision of what is possible for a Christian College in India, and who, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the West what God can do for India through a Christian College completely in line with his will and in touch with him."

Let us apply this equally to our High Schools.

We are not having as many conversions from this higher educational work as Dr. Duff did. Why? I will again quote Dr. Maun, "Time was when an earnest minded Hindu lad brought up in ~~cr~~^ass superstition and set face to face with the truth as it is in Jesus found himself compelled to make his decision between them, and so a comparatively large number were baptized. Now a kind of via media has been found. A vast number simply accept Hinduism as a social system and to a great extent adopt Christian conceptions of God and religion. The compliances to idolatry are reduced to a minimum and explained away. Such men honour Jesus and observe many of his precepts.

Much as I personally wish to see and pray for thorough conversion and open confession of Christ among our students, I cannot but feel that the moral and spiritual influences exerted on our students who remain unbaptized is as genuine Christian work as the work of baptizing men whose moral and spiritual education has to be begun after baptism. There is an intensive view of Christian work as well as an extensive. There is a real preparation for the

Gospel which is more valuable than an unreal profession of it."

In all of this I most heartily agree with Dr. Vash and with the writer in the Lucknow Collegian.

Our Mission Schools and College are no more means to the end of drawing students so that we may teach them during the Bible hour than are our hospitals for the purpose of drawing people for the Bible teaching there. That is one object and one of the main objects; but until every subject taught is well taught with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our Mission. Secular truth is very largely the product of Christianity, and few indeed are the lessons that do not afford some opportunity to teach Christian truth. if the teacher be a zealous Christian. This brings us to our subject proper. A Non-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it would seem that a Mission School or College ought properly to have only Christian teachers.

But after more than one hundred years of modern Missionary work in India the supply of Christian teachers is so small that we are compelled to rely mainly on Non-Christian teachers. This ought not to be so, but that it is so I can show from recent experience.

When Mr. Severance wrote out asking for our Staff of teachers with pay and qualifications and what it would cost to get Christian teachers in each place, we wrote him that we thought Christian teachers could be secured in place of the most of the Non-Christians at from 25% - to 100% more pay. When he again wrote and urged that more Christian teachers be secured, and our Board also urged it those of us who have charge of these Schools set about trying to get the teachers that we have longed for for years, but did not dare call. For the past six months we have been calling as loudly as we know how in all directions. We have written many letters and advertised in religious and secular papers. One High School Manager has advertized in "The Nur Afshan", The Indian Christian Messenger", "The Indian Witness", "The Christian Patriot", "The Pioneer" and "The Statesman" and

is still looking for a Christian man to teach Science and another to teach Drawing. These advertisements brought very few Christian applicants. And of those who did apply either through advertisements or through friends we found that several times two of us and in one case all three of us were thinking of or actually negotiating with the same man.

In our three High Schools we have secured six additional ^{Christian} teachers. Two in each School.

We are having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole hearted follower of Jesus Christ, whose life is free from reproach and who intellectually commands the respect of pupils, parents, patrons and critics. That kind of man can make more money in other professions or in Government employment, but the amount of good he would do in one position is incomparable to what he would do in the other. Some men see this and in this country as in others take up teaching as a career. But here as at home many make teaching only a stepping stone to some other profession.

One or two Christian teachers working with 10 - 15 Non-Christian teachers are dreadfully handicapped at every turn and in their every effort and it is not to be wondered at that the results in conversions have not been greater.

Here I believe is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the School can carry the public opinion in the School their way, this will be an unpopular line of service. Another mistake we have made and to some extent are still making is in having the Head Master a Christian and the other Christian teachers men of no educational standing. They may be very good men, but as school teachers they are not honoured by pupil or parent and their influence in swaying public opinion Christwards is almost nil. Then there is such a gulf between them and the Head Master that there is little hope of their ever uniting to do team work in the School. It is not only a larger number of Christian teachers that we need to make this service more popular and efficient, but we require better qualified teachers.

Another reason why it is so difficult to secure good Christian men is that we have not been preparing them. A small number of Christian students have always been in our Schools, but here again it has been one Christian boy among a large number of Non-Christian boys. The ambition of nearly all of these boys is to get into Government service. They talk of it and work for it. Public opinion is all in that direction. What wonder then that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears others talk of Government service. The parents take it up and are anxious to see their son in a position that is popular, and so Mission service is looked upon as only to be thought of if something else cannot be secured. And is the Missionary altogether free from fault here? He longs to see a self-supporting and honoured Christian community and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often encouraged him to get into Government service, if possible. The sooner he gets into service the sooner will the cost of his education cease, and the thought of his own pocket, or that of the Mission has helped him to advise the young man to get service in Government after having passed his Middle or Entrance Examinations, rather than to go on and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one and all young men are not to look towards Mission employment. But so far as I know only one B. A., one F.A. and one Entrance passed man are what we have to show as the product of our Schools in all of these years. I mean only these three are now serving as school teachers. The B. A. though a product of our Mission is not serving our Mission and only went into Mission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remedy this state of affairs?

There are now 17 Christian young men studying in our College and 182 in our three High Schools.

Five Christian men should graduate from our College and five others pass the F. A. Examinations, and nine the Matriculation Examinations this year. How many of these men have their faces turned towards our School, or Mission service

I do not know. But I do know that we would do well to appoint a member of our Mission to see these students personally, not in public meetings. This man should be in sympathy with the students, he should go to them un-announced and unofficially; but he should go prepared to show the possibilities of Christian service. He should be appointed for two or three years, and allowed to draw his travelling expenses from the Mission Treasurer. This would in no way interfere with what is being done by those engaged in work with these students in our various schools and would not lighten the responsibility of any one to do all he or she can; but it would be a definite step on the part of the Mission and would very definitely multiply what is being done.

Another way in which every one can help in this work is by starting Mission bands and Mission Study Classes among, children, women, and men. Unless Missionary fires are kindled in every community and kept burning we shall not see Christian service popular. We should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. As yet but few of our educated Indian Christians feel a burden for the salvation of their fellow men.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a comparatively short term of service.

The Government rate of pay for Non-Christian Matriculate or F. A. Normal Trained men is Rs. 25/ - 30/ to start on and they may rise in very exceptional cases to Rs. 400/. Graduates start on Rs. 40/ - 50/ and may rise to 400/ with pension in both cases. Three Indian Christian graduates representing three Missions, in that they were educated under three separate missions, gave me independent answers as to what salaries our Schools should pay. They work out Matriculation or Entrance men to start on Rs. 30/ rising to Rs. 60/ in yearly increments of Rs. 2/8/ F. A. Rs. 50/ rising to Rs. 100/ in yearly increments of Rs. 5/; graduates, Rs. 100 - 10 - 150/ as Assistant Masters. Head Masters to be M. A's or higher, to

start on Rs. 200/ - 25 - 300/ , provided they have served in the Mission for five years. Should any one be appointed a Head Master before serving the Mission for five years he would receive the pay his time and grade entitle him to, under the above scale for Assistant Masters. In addition to this all Asstt. Masters to be given 10% of salaries for house rent, or furnished with a house, and 10% for Provident Fund. All Head Masters to get a fixed sum of Rs. 25/ for Provident Fund and a house or in lieu thereof Rs. 25/.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only put them within measurable distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand we shall have to pay better salaries than we are now paying to secure the men we desire.

Let us see what we get in exchange for our extra (if it be extra) money expended on Christian teachers of the type I have been describing. We have to pay Non-Christian Matriculates or Entrance men Rs. 25/ - 40/ ; F.A's 30/ - 50/ ; and graduates 50/ - 75/. In return we get his services ⁱⁿ the class room given from a Non-Christian point of view. Outside of school hours he has little interest in the school, or in its students and absolutely no interest in the main object of the school - the Christianizing of her students.

With the Christian teacher everything is different. He not only does his class-room work, but he does it better. He has a definite purpose. He is in sympathy with us and with our every effort to do good. He is with the boys on the play ground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a rare thing for a non-Christian teacher to be present on the play ground unless ordered to be by the Head Master or Manager, and then he looks upon it as a hardship). The play ground affords one of the best places to get the confidence and respect of the student. After the game a few of the boys usually linger to talk with the teachers, or walk home with them and relate many of the perplexities of their lives. Then the Christian teacher is a force in the Christian community and in the church, so he is

^{many} worth times the salary of the Non-Christian, and we are economizing at the wrong place in keeping our schools predominated by Non-Christian teachers.

Another way in which we could help in this work is to make the position of the teacher more secure. It has been suggested that a service book be kept in each school, and the Manager write his remarks concerning each teacher at least twice during each school year, and these remarks be read before the Mission in Annual Meeting. This would keep a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Mission in case of requests, transfers, dismissals or appeals.

Then there should be some Provident Fund ~~development~~ dependant upon faithful and efficient service.

My last point is one on which our Indian brethren are very sensitive, either rightly or wrongly, but it is a very real question with them, and what is real to them we must fairly consider and try to meet.

The point is this - The attitude of the Missionary towards the Indian helper. We are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, than we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers. The educated Indian Christian *resents* being classified as "Mindustani Ehai log".

I know of but one remedy for this perplexing question and that is the golden rule, together with much of forbearance and patience on both sides.

Jan. 27th, 1910.

The Rev. R. Thackwell, D.D.,

Ambala, India.

My dear Dr. Thackwell,

Your letter of Dec. 29th to Mr. Speer has been received, enclosing an abridged copy of your paper read at the time of the Annual Meeting. Mr. Speer, as you are aware, is absent in Scotland, but your letter and paper will be placed in his hands on his return. I have just finished reading it over and have been greatly interested in your presentation of this very important subject. The question of the aim of mission schools in India and the results they are accomplishing is more and more being discussed here, and as you are aware, Mr. Speer has been writing to the Mission regarding it. There is no doubt much to be said on either side. It is to be hoped, however, that an increase of Christian teachers in the schools will lead to results not only in the way of producing secret disciples, but a greater number of out-and-out Christians, who will, in turn, be positive evangelistic forces in their surroundings. As your letter indicates, the times have changed greatly in the last fifty years, and conditions also on the mission field, but we missionaries should always keep uppermost the real purpose for which we were sent to the mission field.

I note by the record that you have been above fifty years in India, and it is encouraging to read your vigorous words, which come from a heart consecrated to the Master's service and which also have the weight of the experience of a long life devoted to the salvation of India.

With best wishes and prayers for your continued usefulness, I remain,

Very sincerely yours,

Acting Secretary.

COPY.

Mainpurie, U.P., India.

April 13th, 1910.

My dear Mr. Speer;

In your letter of December 24rd, 1909, you ask about Christian teachers in our Schools.

In our Boys' Schools for Christian and Non-Christian boys, 80 teachers are employed;

<u>Name of school</u>	<u>Graduates</u>		<u>Sophomore</u>		<u>High School</u>		<u>Lower</u>	
	Christians	Non-C.	Christians	Non-C.	Christians	Non-C.	C.	Non-C.
Furrukhabad	1			2		5	5	8
Allahabad	2	7	1		4	2	3	15
Mainpuri	2	1	2	1	1		1	7
Katra, Middle					1		2	6
TOTAL	5	8	3	3	6	7	11	36

The Rev. Geo. B. Rulach, Headmaster of the Furrukhabad High School, while not a graduate, has been the Headmaster of that school for twenty-six years, and his education is better than that of the ordinary graduate of India.

Of the 36 non-Christian teachers classified under Lower than High School graduates, 14 of them are Pandits and Maulvis.

In our Etah school for Christian boys, 8 teachers are employed, of whom 7 are Christians. None have passed academic examinations.

In a total of 88 teachers employed in these Boys' Schools, 34 are Christians. This does not account the foreign missionaries who usually open the schools with religious exercises, and teach the Bible in some of the classes.

In Mary Wanamaker Girls' High School 3 non-Christian teachers are employed, a pandit, a maulvi and a teacher of mathematics. All other teachers are Christians.

In Rakha, Etah, Furrukhabad, and Jhansi Girls' Schools, all of the teachers are Christians.

At present it is impossible to get Christian Pandits and Maulvis. They might be trained, but would cost three or four times what we now pay non-Christian Pandits and Maulvis.

Most of the other positions in our schools now filled by non-Christian teachers could be filled by Christians within a few years at about double the pay we now give to the non-Christians; but Government is raising the standard and we shall very soon have to pay more for non-Christian teachers than we now do. Then there would not be quite such a difference between the pay of a Christian and a non-Christian.

During this year we have added 8 Christian teachers in our Boys' High Schools, 4 of these came from other Mission Schools.

As to the value of the Christian teachers, please see my paper on that

subject, and read before our last Annual Meeting. Some are not strong characters, and you have put your question in very strong language, - "Are the Christian teachers without exception superior to the non-Christian teachers towards the realization of the development of Christian faith and Christian character?" As a rule they certainly are. The present Christian teachers are invaluablely helpful missionary agencies.

There are 187 orphans in our schools; - In Etah 18, Rakha 62, and Barhpur 107. Of these 103 are of the 1896-1900 famines; 1 in Etah, 42 in Rakha, and 60 in Barhpur.

In these three schools there are 79 other Christian children whose parents pay something towards their support. In Rakha last year there were 69 who were not on the "Famine Fund List." 20 of them are orphans. The other 49 brought into the school 149 rupees. That is about one dollar each. This shows that so far as support goes, all are practically on the Mission. In Etah there are about 30 such children and in Barhpur 15. In these schools, of the 94 who have parents, but 8 pay the full cost of their board and clothes while in school.

Of the girls who have gone out of Rakha since 1900, fifty have married. The most of these have married Christian preachers and teachers. 57 have died, 6 are nurses, 2 are teachers, 8 have been lost track of, and 42 are still in school. Of the boys who have gone out, 2 are ordained ministers, 1 has just completed the seminary course of study, 2 are reading in the seminary, 1 is reading in the Central Training School, 4 are village teachers, 2 are carpenters, 1 a blacksmith, 5 are domestic servants, 1 a farmer, 1 a clerk in the Railway, 2 are working in mills. The others have died or been lost track of. (Because of Mr. Gillam's breakdown and Mr. Smith being in America, I was unable to secure further information regarding the boys.)

We are unable to answer the question as to how much longer support will be required for those still in our care. About a dozen of the girls are stupid or half-witted. Their minds were evidently affected by their sufferings. They are not fit to be married. They cannot look after themselves and lead clean lives. We cannot turn them out to lives of shame. Social charity does not provide for such cases.

We calculate that the ordinary orphan will have to be supported until he or she reaches the age of eighteen. For years \$15. has been looked upon as the amount required to support an orphan. The actual cost now is about \$20 per year for each child.

All managers of orphanages and schools where orphans are, have been asked to write the donors to continue the support of these children. We cannot dismiss faithful Mission workers any more than we can send home missionaries, in order to care for these orphans. If we are forced to choose between getting rid of orphan children and the dismissing of mission workers, we shall have to ask Government to take over the orphans; but this would likely mean their being sent to Arya or Mohammedan orphanages. We therefore beg that the Church in America do not let this necessity come upon us.

Those orphans who have come into our schools since 1900 are as real orphans as those who came during famine, and have a very great advantage over the famine orphans in not having had their constitutions weakened through starvation. We therefore beg that no distinction be made between these little ones whom God has entrusted to our care, but that all be provided for.

On the subject of annuities for Christian teachers, please consult Dr. Ewing when he reaches New York.

Regarding salaries of missionaries, I fear my paper was not clear, or else

you did not get the meaning of the paper clearly in mind before you wrote your letter. There is a difference between "native work" and "work on the field." I showed in my paper that in recent years we were putting into "work on the field" about \$11. per month for each family. These items all come under this head, - keep of horse, keep of bicycle, keep of watchmen, travel to ecclesiastical meetings, a much reduced "Hill travel" allowance. That is, our allowance now is less than it used to be. These we have voluntarily cut out of the estimates to enable us to keep the "work on the field" going.

The the "Income Tax" should be taken account of here, too. So it is the opinion of the Executive Committee that the salary of the married missionary should be \$1200. a year. This increase would only help to meet the items I have spoken of, and would not cover the added cost of living because of higher prices of food and clothes, and the higher wages of servants.

It seems to us that this would be the better way to meet the situation than to go back to the old way of charging the list of items to public or Mission charges. This would mean a proportionate increase, too, in the salaries of the unmarried missionaries.

(Signed) William T. Mitchell,

For the Executive Committee
Of the North India Mission.

RECEIVED

MAY 7 1910

Mr. Speer

Mainpuri, U. P., India.

April 13, 1910.

Robt. E. Speer, Esq.,

156 Fifth Ave.,

New York City,
U.S.A.

My dear Mr. Speer:-

In your letter of Dec. ^{23rd} 1909 you ask about Christian teachers in our schools.

In our Boys Schools for Christian and non-Christian boys 80 teachers are employed:-

Name of school.	Graduates.		Sophomore.		High School.		Lower	
	Christian	non-Christian	C	n.c.	C.	n.c.	C.	n.c.
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This would mean a proportionate increase too in the salaries of the unmarried missionaries.

Wm T. Mitchell
for the Executive Committee
of the North India Mission.

RECEIVED

MAY 7 1910

Mainpuri, U.P., India.

April 13, 1910.

My Dear Mr. Speer:

The accompanying letter re Teachers, Orphans and salaries is the result of careful inquiry. I wrote the first copy March 17th and sent it to Drs. Lucas and Forman. They suggested certain changes. I rewrote it and in committee meeting April 7th we made some other changes. You now have the result of the combined and repeated efforts of the committee. We have tried to eliminate personal feelings and to represent the mind of the Mission in what we have written.

I am also sending you reasons why we are asking for Rs 21600

for Mainpuri.

Last week our Auditing Committee met in Allahabad and audited the Mission Treasurer's accounts and all books present from the stations. Two books were not present and they are to be audited in Fatehgarh next Friday. One was the Etawah book kept by Mr. Eiders, which Mr. Fitch had not sent. The other was the Industrial school book at Fatehgarh. We shall send Mr. Day the result of the audit soon.

The letter giving the appropriation for next year came in the last mail. The additional Rs 5934 for the year will be divided up by our Committee and recommended to the Mission.

We are very grateful indeed

to the Board for this additional grant. It is not all we need, but it is very encouraging indeed to have had an addition to our estimates of the previous year for three successive years.

The special appropriations for repairs at Hatchgarh will help that station greatly. And they need it.

We hope ^{soon} to have possession of the land for which we have been negotiating ever since Mr. Severance was here. We could not get it privately so appealed to Government to acquire it for us and she is doing it.

In our station we over ran in classes IV - IX for the eleven months by Rs 1064. Of this amount Rs 800 was due to Christian teachers in the High School and I have personally taken that amount, so

that is not an over draft on the Mission Treasurer. I of course expect Mr. Severance or others who are interested in this phase of the work to make up this over-expenditure.

The other over-expenditure was almost wholly due to itineration and to providing houses for village workers. We have taken this back on the station and start the year with that indebtedness.

Dr. Johnson, Miss Johnson and our first-born, Fred, sail from Bombay to-day. We are fortunate in being able to send Fred with his grandfather and Aunt, but our family circle is broken and five years seems a long time to look forward to before seeing him again. Fred will live with my brother Paul on the farm

three miles out of Middletown, Ohio. In this we are again fortunate, but we miss our boy at every turn.

They expect to sail from Glasgow May 28 on the "California", Anchor Line.

Fred's eyes need to be examined and we would be very grateful if you would help by recommending an eye specialist when he reaches New York, should Dr. Johnson be able to remain in New York for a few days. Perhaps you may not be there at that time.

I hope you had a very good time in Scotland and that the Missionary Conference may be all that is hoped for it.

I hope to write you again soon.

With cordial regards to Mrs. Speer and

yourself, I am,

Very sincerely yours,
Wm T. Mitchell.

P.S. I had one of our Christian boys copy the reasons for new property needed. I see he has written it all as though it were one continuous paragraph. There is not time to recopy it before the mail goes. So please excuse the form.

I have three boys here for the summer who have been studying in Allahabad - Samuel Pershad Andrews, who appeared in the L.A. examinations this year and Henry Tracy and Primate both of whom went up for the Matriculation examinations last month. I am trying to give them work

enough to keep time from hang-
ing heavy on their hands. This
is another place where we have
no estimate but must furnish
work for young men. It will cost
forty dollars to tide these three boys
over vacation. I hope some friend
at home will help us here.

W.S.M.

RECEIVED

MAY 26 1910

CHALFONTE
ATLANTIC CITY, N. J.

Mr. Speer

May 24/10

My dear Mr. Speer

The enclosed copy of letter from
 St Emig gives his present view of the non
Christian teacher situation and his suggestion
 as to the way of overcoming the unfortunate
 condition that now exists. To my mind it
 will require a more vigorous method than he
 has outlined - You have doubtless heard of
 the Assembly action (favorably) on the report
 of the Executive Commission and that the
 year shall close Dec 31st - approval of
Budget, Consolidation &c. The pressure
 is off & the closing days will not be so
stressful - We had a fine meeting
 this aftⁿ on Report of College Board by the
 Committee. the speeches of the College B's
 were short & crisp & the Assembly approved
 them securing 15 million in five years -
 kindly mail me at the Waldorf. amount you
 called to W. J. Mitchell Chairman. I will be

in New York Friday

Yours cordially
L. H. Lawrence

Washington, D.C.

May 20th, 1910.

My dear Mr. Severance:-

I've been trying to state the situation in the matter of Christian teachers for our Schools as it now appears to me and give you the results below:

I find it more satisfactory to myself to put the matter from the two view points of the field and the home end.

I.- The Mission should agree to the following propositions:

- (a) That no further non-Christian teachers be employed.
- (b) That immediate steps be taken to employ Christian teachers in place of non-Christian teachers.
- (c) That a definite plan be drawn up and sent to the Board indicating how the Mission proposes to train or provide for the training of Christians now or in the future to be in its schools so that a suitable number of them may be fitted to take up teaching as their life work, and thus replace non-Christians in all schools of every grade.

II.- The Board should agree to the following propositions:

- (a) That additional expenditure required to meet salaries and retiring allowances of Christian teachers be provided with encroachment upon the other work of the Mission.
- (b) That funds be made available for land and houses required to provide residences for Christian teachers as close to the schools as possible so that a powerful Christian influence may pervade these institutions.
- (c) That a sum suitable be set aside sufficient to provide proper "bonuses" for non-Christian teachers who have been in our Schools for fifteen years and upwards and who shall be displaced by Christian teachers.
- (d) That funds be provided for Normal Training Schools or for stipends in existing Training Schools until such time as Normal Training Schools shall begin to provide teachers for our Schools.

NO.1.

I am quite confident that the North India Mission is prepared to do its part, if the Board is prepared to do the part that falls to it.

Yours sincerely,

Arthur H. Ewing.

Would you kindly retain the above for future reference and as a basis of conference when we meet, as I have no second copy.

NO.

Washington, D.C.,

May 20th, 1910.

Dear Mr. Severance:

I have enclosed a fairly formal statement of the School situation. I am prepared for bringing to pass the proposals mentioned and am just waiting, have indeed been waiting for help from the home end. Nothing has yet been done for that big High School of ours. Not a penny has been received for Christian teachers and not a dollar for the houses for teachers and the Hostels which seem to me so important. As far as the Jumna Allahabad is concerned, the hour for action has come.

If I had money at my disposal I could buy houses as they come into the market, but I have dared so many things in these past years that I've not dared to dare more. If the Board were to help me in the way of an emergency property fund, as well as a few thousand rupees for houses and hostels, I could make things come to pass with considerable rapidity.

I've been reading John XXI and it brought up our educational problem. Has the day now begun to break? Are we finding "the right side of the boat" on which to cast our nets? We cannot be sure but we can follow what seems to be the Master's voice and ask Him to fill our nets. If we are not casting our net on the right side we want Him to tell us and are ready to obey.

Yours sincerely,

Arthur H. Mwing.

Waldorf-Astoria,

New York, May 30, 1910.

RECEIVED

MAY 30 1910

Mr. Speer.

Mr. Robt. E. Speer,
156 Fifth Avenue,
New York City.

My dear Sir:

As requested, I enclose herewith copy of Mr. Mitchell's letter of April 13th referring to the work of his school, and the shortage of funds. I have today sent to Mr. Day a check to cover the two amounts, viz:-

Rs. 840
3000
3)3840
\$ 1280

That will fix Mr. Mitchell out for this year, but I shall expect that you will bring this increased cost for Christian teachers before the Board in the regular way so the Board may understand this proposition is "up to them," and a part of the general work, and Christian teachers are to be substituted for non-Christian as rapidly as they can be secured.

I have also remitted to Mr. Day the \$800.00 for Mr. Bryan's church in Dalney, and \$1,000.00 for Miss M.E. Pratt's girls' boarding school building in Ambala, India. This last is a pledge I made, when in India, to Miss Pratt, on condition that she would have only Christian teachers in her school and, so far as possible Christian helpers. She was quite earnest about this herself and I have recently received a letter from her under date of April 18th saying that the Mission, on the 15th and 16th of April, held a meeting and authorized her to begin the building at once. They expect to have the foundations down by the end of June. The building was to be located on the Mission property where Miss Pratt and Mr. McCuskey live.

Yours very truly,

Lt. Swann

RES

COPY.

Mainpuri, U.P.India,

April 13,1910.

L. H. Severance, Esq.,

480 Arcade ,

Cleveland,O. U.S.A.

My dear Mr.Severance:

I am sending off by this week's mail the answer of the Executive Committee of our Mission, to Mr. Speer's questions in a mission letter re Christian teachers, orphans and missionary salaries.

It is the desire of all in our mission to man our schools with Christian teachers just as soon as possible.

This year we have added 8 Christian teachers to our three Boys High Schools. In most cases these have taken the places of non-Christian teachers.

Here in Mainpure, I advertised in seven papers and wrote many letters trying to get Christian teachers. In July I secured two, one in the place of a non-Christian, and one needed to complete our staff for the year. In December, I was able to secure another to take the place of a non-Christian. I was also able to persuade Messrs. Mukerji and Salve to stay on

2.

with us, when offered much higher salaries in other schools.

These changes have cost the school 840 rupees over the mission estimates for the eleven months ending March 31st, 1910.

Our books were audited last week and this amount was thrown on me personally as manager of the school.

This amount was made up as below:

W. C. Mukerji, M.A. Head Master,	
R.	
R. 170 in place of 160, Nine Mos.	90
P. K. Salve, B.A. Passed his B.A. . a year ago,	
R 95 in place of R 75 nine mos.	180
E. S. Joseph, F.A. in place of a Hindu, on R25	
nine mos. at R.45	180
B.F.Wishard, Matriculation, new, R32 nine mos.	288
F.R.Wesley, F.A. has just appeared for B.A. R60 in	
place of a Hindu. This costs us R 6 for three mos.	
to provide for clerical work	18
Advertising and travel	<u>84</u>
Total	R _o 840

That is \$280.

Mr. Mukerji was offered R200 and Mr. Salve R 120 in other schools. I had to raise their salaries to hold them.

3.

Mr. Mukerji now has an offer of R 200 and Mr. Salve is almost sure to have other offers before we open school in July.

To keep our present Christian staff we shall have to add another R ten to both Messrs. Mukerji's and Salve's pay. If Mr. Wesley passes his B.A. we shall have to add ten more to his and five to Mr. Joseph's and three to Mr. Wishard's pay. Should Mr. Wesley fail he will get no rise in his pay. It will cost R28 - 38 per month more than we are now spending to keep these men.

To meet the requirements of the Educational Department of Government, we shall have to add two teachers to our staff, a Drawing Master and a Science teacher. The first will cost about R 30 per month and the second R 100 --110 if Christians are secured. R20 - 25 and R 60-75 for non-Christians.

The mission estimate for our school for 1910-1911 is the same as it was for the last year R 2742, save this that we have R 1248 in Column IV. At the most we can not hope for more than R 200 of the R 1248 in Col. IV from the additional appropriation sanctioned by the Board. Just to keep the staff, we now have, will cost the Mission R 4300 for the year. To add the two teachers above spoken of and a clerk - one of the teachers has been doing the clerical work; but this is not satisfactory - will cost another R 1600. In other words, it

4.

looks as though a year hence I would be in debt on the school about R 3000 plus the R 840 of last year. I have no right to go on in this way without knowing before hand whether the money will be available or not. It is clear that it will not be available in ordinary mission appropriations.

I wish you would let me know at once whether you and those who believe with you that we should have all the Christian teachers we can in our schools, will meet the financial needs, or whether I am to let my Head-Master go, put in my second as Head and let my other Christian teachers go and fill their places with non-Christians. I will pay for a cablegram. Go on, or Stop. If the first answer comes, I'll go on as I have indicated above. If the second, I'll go back as above indicated. We close school a month hence and reopen early in July.

I do not like to throw this responsibility on you ; but Mr. Speer writes as per his enclosed letter. The Auditing Committee, which to all intents and purposes is the Finance Committee of our Mission has thrown the past year's over expenditure on me. So I must know what to do.

I am sending you a copy of what the Executive Committee of our Mission has just sent to the Board in answer to the

Received
20/1/1900

5.

questions asked by Mr. Speer on the subject of Christian Teachers. You will see at a glance what I have done in the Main-puri school.

We are just completing six additional class-rooms for the High School. Two of them will be for science, one for demonstration, the other for practical work. The other four are ordinary class-rooms.

We shall enlarge the hall which is our Church room, also by taking out a partition wall.

The land for which you gave me money is under process of acquisition and we should get possession very soon.

W.H.H.
I am sending you a copy of what we are asking for in the way of property from the Board. Our high school has an attendance of 240. The Furrukhabad School about 400 and the Allahabad School 725.

Our staff of teachers is proportionately smaller, but we teach all subjects. We are also being recognized as competent to prepare boys for the School Leaving Certificate.

We expect to prepare boys for both examinations. The Allahabad School does this now. After this year, if we get our science teacher and drawing teacher, the teaching staff

should not cost much more for some years. The Head Master would rise gradually to R200 and graduate Christian teachers to about R 120. But these increments I should expect to meet from increased fee receipts and Government grants. We are just at a critical period in our school life in Mainpuri.

As I wrote you before, I feel that our High-Schools should each be endowed sufficiently to give an annual income of \$2 ,000. Next year several Christian boys now reading in the Furrukhabad School wish to come here to study for the school leaving certificate. At most they will be able to pay for their own food. We shall have to get their fees and books.

I'll attach the list of teachers with their standing and pay to show you that I am not paying more than others for men of the same standing.

I do hope you will help us at this time. I think we have a fine body of Christian teachers now and I am very anxious to keep them and to add to their number. I feel that it is one of the greatest advance steps that has been taken in our mission since I came to it.

And the way Government is helping our school, from the Lieutenant Governor and his council down to the local

7.

Tehsildar, in getting the land for us, in raising our grant in aid, in giving us R 4073 towards building the new class-rooms, and we are almost sure to get a furniture grant of R 1250, and to be recognized to prepare boys for both examinations - the two latter have been recommended by the Inspector of schools , and forms for us to fill in have been sent by the Director of Public Instruction and they have just been sent on. All of this shows how Government looks upon us as a school.

To go back now would be disastrous to the school.
So I do hope that you will save the situation.

our oldest boy, Fred, sailed yesterday from Bombay, with his grandfather and Aunt, Dr. and Miss Johnson. He will be with my brother, Paul on the farm three miles out of Middletown, Ohio, for a time. This is the first break in our family and we miss our boy at every turn. The rest of us are well.

Mrs. Mitchell joins me in very kind regards.

Thanking you for your help in our work, I am,

Cordially yours,

(SIGNED) Wm. T. Mitchell.

If the ideal is all this, that we close down in order
to move other with all other - stop?

That the laborer, in closed as usual. They mean with
new in the old school and even we can take in touch
but we never see - the school class. Is not, this with
the higher classes. The school must go on but must be new.
For. Class up, but the situation also and candidates. One
medium - we shall not break before we find a break - or a
mean to bring, higher class. There will be no. How important
but not correct. In all days we cannot put teachers for the
'other' - now cannot do so. Found. Again, not only
teachers

Can other teachers be secured -

Well but now. And say to try to get them by offering more money. This would give in the worst case - say 40000 - which would be in the Punjab. & then request of the (State) is so to be paid.

Are we justified in maintaining colleges in which
the whole teaching staff is not Christian?

Velt - We must have non-christian, for the present for Christ's
sake get others. We have had middle schools, high - Ambala
middle school had for years a non-christian head master. School
unsuccessfully, never put him out. It was of recent days a
boy 20. of age. School is a school exclusively staffed by
christian. But for the present must have some, who are coming
have to close up some

Principals - School fully staffed with non-christian. Have to consider
quality of them. Teachers as well. The aim is the raising of Christian
in our high schools has not been recognized

1 Is not the aim of our educational work
the conversion of non Chrs. students
the preparation of Chrs. students for Chrs.
service

The development of other Chrs. leaders
the production of the necessary quantity of
Chrs. students

2 Is it not necessary in order to achieve this
aim to have well Chrs. teachers?

3 How can our non Chrs. teachers be dis-
posed by Chrs.?

Can Chrs. teachers be obtained now
if not how can they be produced?

How long will it take to change regime?
How much will it cost?

How can teachers be produced?

Velt. (1) More mass emphasis on the Evang. work. And more means
to this end strengthen church. Edwards work makes it difficult for
the church - in its way, work - to take him out of contact with
church. (2) Need new institutions or expansion of existing institutions, reaching
it as aim to have new inst. others, etc. (3) (4) are emphasis
on that part of our educational work which is most likely to give
other teachers, preachers, etc. (5) see need serious consideration of high
pay - bonus for teachers & evangel. preachers

Finland. (1) Specialists are influenced on mass work are frequently out of
them toward educational work. But would need to be prepared to pay
more when they are ready. (2) Exchange expansion of districts (3) High
schools belong to an older part of mass. Smaller and than these
over

Evang. (1) More contact in all schools & get more mass influence
into this. (2) open to them new & larger body than now value
to get them to take up the work. (3) Lay hold on individuals, give
support for found. sound schools & personal support. (4) Beware of
work emphasizing over other teachers

Private The type and teacher are subjects for inst. schools.
The laws are the a school of our am.

9 Hutton Place

Edinburgh. July 6th 1910.

My dear Dr. Speer, &

I wanted very much to see you before I left Scotland, but there is little hope of this wish being fulfilled now. So I write.

I think I ought to supplement the statement I made in answer to certain questions at our Conference on June 24th.

(1) The question as to whether I would favour the closing of some of our Schools, in order to increase the efficiency of the rest, is one that cannot be answered with an unqualified "yes" or "no." To close a school in a station is a retrograde step, it would be better to withdraw altogether, and let some other Mission take over the work. This is what I should have said instead of saying "Close the Station".

Take the case of Sakarapur, to which I referred. It would have been better had we withdrawn, than to go on as in hand since the School was closed. For what was really done? We closed the School and by so much weakened the Station. We neither opened any new work (except for a little while) - to take the place of the work closed, nor did we strengthen the evangelistic work, which

has always been carried on very feebly. Finally we were obliged to move over to the N. M. S. the best portion of our district. Thus the closing of the School has not helped us, but has rather weakened us. If this process is to be repeated in other Stations, I should say, unhesitatingly, better withdraw altogether.

2. Our work among Non-Christians may be classed under two heads. (a) That which aims exclusively at direct, and that which aims largely at indirect results. We call the first evangelistic, and the latter, educational, medical etc. There can be no question as to which of these is of primary, and which of secondary importance. But both are needed in India, but to achieve the best results, they must be coordinated one to the other according to their relative importance. That is the ideal state of things. That is why I do not believe in a purely educational mission, the mission for which some think Presbyterian churches exist. Such a mission is not only a one sided affair, but will be almost barren of results, ~~while~~ for the chief object of a School is to supplement the evangelistic work already in existence, and render it more efficient. On the other hand a purely evangelistic mission may be most fruitful, if properly conducted, as has been seen in Hoshangpur. Yet there also the evangelistic work has

had to be supplemented by the medical.

3. Now the greatest weakness in our work has been the lack of proper coordination. I have referred to this in previous correspondence, and need not further dwell on this point. If we wish to find a remedy for the present unsatisfactory state of things, here is the place where we should begin.

4. The staffing of our Schools and Colleges with Christian teachers is of the utmost importance, but so long as we are without this proper coordination, and so long as we do not double and quadruple our evangelistic agency, we are not likely (a) to secure Christian teachers, or to secure the right teachers, and (b) even if we got them, this alone would not result in any large ingatherings into the Church through School work. The staff in the Sultan (Fodman Christian) College, is almost entirely Christian, yet conversions are not much more frequent there than they are in Colleges or Schools not thus staffed. The fact is, so long as the Hindu and Mohammedan Society refuse to grant liberty of conscience, or rather, until we see some great spiritual movement, which I believe will come from the Church, not from our Schools and Colleges for Non-Christians, so long ~~the~~ ^{the} direct results of our School-work will remain very much

as they have been in the past.

5. What I fear is that the present enquiry into the problem of ^{the supply of} Christian teachers, may cause us to forget or overlook the other and far more important problem of strengthening our evangelistic agency. The problem of the evangelisation of India rests with the Indian Church, therefore our first aim always must be the planting and development of the Indian Church. Our Schools and Colleges in India are far too much out of touch with the Indian Church. It is doubtful whether in any place they have resulted in building up a Church, or in largely strengthening it. Therefore better equipment means not only an increased force of Christian teachers for our schools, but first of all, and above all other things, a large increase in the number of missionaries, Indian and foreign, for the evangelistic work in our cities and districts.

Will you kindly accept this statement to supplement and correct the one I gave you.

I am planning to leave Scotland for the States on the 16th; Mrs. Belte and the children leave on the 23rd.

Yours &c

H. C. Belte

To Reply

RECEIVED

Edinburgh, July 21st, 1910

Rev. Robt. E. Speer, D. D.,
156 Fifth Avenue, New York.

My dear Dr. Speer:--

I am in receipt of the copy of your letter to the Punjab and North Indian Mission, dated May 30th, 1910, for which please accept thanks. As a copy of Bishop Tucker's address was not enclosed, may I ask you to kindly see that I get one on my return to America.

I have read your letter with much interest, and most heartily approve of what you say on pages 5 and 6, in items 1 to 10, except I would suggest you insert the word "temporary" in the last sentence of paragraph 1, so that it will read: "to be employed only in temporary substitution for some already employed."

The substitution of Christians for non-Christians should be made at the earliest possible moment, even though we are compelled to send Christian teachers out from America. We have travelled in the present rut so long, it may require radical changes and persistent effort to get out of it.

Mr. Velte thinks the educational work has outstripped the evangelistic, and that they should have at least 6 evangelists in their district. This is worthy of most careful consideration. If we could get men like Mr. Bandy, it would greatly add to the efficiency and success of our work, and tend to increase our schools, and number of students who would go eventually to Saharanpur. You know we had 47 last year in the Seminary; we should have not less than 200, and we can get them if we set about it in the right way. Such a body would be a great inspiration to the students, and create a profound impression in the villages from whence the students came.

We ought to provide this Seminary with a sufficient endowment; I should say that not less than 40,000.00 would be required to care for coming students.

On page 10 you speak of Mr. Henry Foreman's expressed need of a High School at Jahnsi. I would call your attention to the fact that there is a large and apparently successful native or government school in Jahnsi, and the establishment of a Christian or Mission High School would require a corps of exceptionally strong teachers and quite an outlay for buildings. It seems to me that it would be far better to postpone such an undertaking, or any new enterprises, until we have more efficiently equipped schools already established, with Christian teachers and better buildings.

Permit me to call your attention to the closing sentence on this same subject where you say: "whether the whole staff of teachers could be made up of competent Christian men, and if not, how many Christians and how many non-Christians would be employed." After the positive

statements made in items 1 and 2 on page 5, I can hardly think you intended to open up again the opportunity for the employment of non-Christian teachers, but rather that this sentence must have inadvertently gotten into your letter.

On page 13, referring to gift for Miss Pratt's school at Amballa, the sum was pledged and given with the distinct understanding that only Christian teachers were to be employed in the school.

Upon my return to America, I should be pleased to see the replies of the Missions to your letter of May 30th.

I wish it were possible for you to visit India this winter. I am sure your presence would greatly encourage the Missions, and your assistance would be most helpful in carrying out the policy of the Board.

Yours very cordially,

L. H. Lawrence

Action of the Board, December 5th, 1910.

The Secretary in charge laid before the Board the reply of the North India Mission to the letter sent to the Mission in behalf of the India Committee and the Council with regard to the substitution of Christian for non-Christian teachers in all the schools of the Mission. The reply of the Mission expressed accord with the principles and policy set forth in the letter from the Board, and asked that in order to carry out this policy the Board would grant at once six scholarships of 180 Rs. each, to be used in the education of Christian teachers in the Allahabad Christian College and in the Government Normal School under regulations that would secure the services of such trained Christian teachers in the schools of the Mission. The Mission asked further that the Board would agree to the following propositions;

(a) That additional expenditure required to meet salaries and retiring allowances of Christian teachers be provided without encroachment on the other work of the Missions.

(b) That funds are made available for lands and houses required to provide residences for Christian teachers as close as possible to the schools, so that a powerful Christian influence may pervade these institutions.

(c) That a sum suitable be set aside sufficient to provide proper "bonuses" for non-Christian teachers who have been in our schools for fifteen years and upwards and who shall be displaced by Christian teachers.

(d) That funds be provided for normal training schools or for stipends in existing Training Schools until such time as Normal Schools shall begin to provide teachers for our schools.

It was voted to approve of these various proposals of the Mission, with the understanding that the bonuses referred to are to be reasonable retiring allowances and are not to be pensions, and with the further understanding that the Board would not make additional appropriations to the North India Mission this year, but will increase, as far as it should prove necessary and possible, the regular appropriations to the Mission for the ensuing years, with the understanding that the Mission will make as a first change against such increase, the expenditures necessary to Christianize its whole teaching staff, and to provide suitable leadership for the native Christian communities, and for advanced evangelistic work.

EVANGELISTIC EDUCATIONAL WORK IN HANGCHOW COLLEGE.

One of the greatest problems in our work here as missionaries is to keep our work evangelistic. It is easy to make a hospital which is only a philanthropic enterprise, a place to which the sick and suffering may resort and be relieved of their ailments. It is easy to raise contributions for such institutions. But to make it a strong evangelizing agency, that is another matter. The same is true of schools. If our curricula correspond with those of the Government institutions, we can receive Government recognition and possibly Government subsidy, but the Government is not going to recognize nor help an institution which not only ostensibly, but in actual fact, is an evangelizing agency. It is such institutions that must be partially at least, supported by foreign funds; and it is in such institutions only that ~~such~~ we as missionaries have any right to spend our time and the money entrusted to our keeping. I think we all agree in this. The one thing that we have all come here to China to do, be we preachers, teachers, doctors or mothers, is to make Christ known among these people; to do this we are trying to establish a self-propagating church. There are many difficulties in the way, many temptations to turn aside to more secular pursuits, but no thoughtful reflection, none of us would admit having any other aim.

Let me first mention some of the greatest difficulties in the way of maintaining this evangelistic spirit in our educational work. To begin with, we have a more or less proportion of non-Christian students who exert an influence against what we would regard most sacred; sometimes it is the silent influence, that of an exemplary life high scholarship and blameless morals, in these respects usually surpassing the average Christian boy; sometimes this anti-Christian influence is exerted in open debate in which generations of culture and learning tell very evidently against an ancestry of ignorant and oppressed farmers.

Another difficulty we have to face is competition with Government Schools. In the first place they have their choice of pupils, turning away any who do not meet with their intellectual ideals, regardless of who they are. We, on the other hand, are trying to make men of the sons of the poor and of those who have no opportunity to make men of themselves. When we turn away a boy, it is usually because he is not willing to make the most of his opportunities; he is unwilling to do his best.

In the second place, we give time to religious instruction that other schools give to secular studies. This year in the college we shall require two hours a week of Bible study, aside from the daily chapel exercises, evening prayers and the daily voluntary Bible study. All this time can be given in the other schools to arithmetic, geography and science.

A third difficulty is that we must employ non-Christian teachers of the Classics. The Classical teacher has a great influence over the students and can counteract the influence of the whole school over the lives of certain members of his class. We hope in time that we shall not need to employ any non-Christian teachers, but at present there are no Christians available who have the requisite knowledge.

Another difficulty is the religious indifference of the Christian teachers. Many of them seem to feel that they have been hired to teach a certain number of hours every day and when they have done their prescribed work they are free to do as they wish; their responsibility to the school is at an end. If asked to lead chapel they are willing but they do not seem to take any active interest in the spiritual ~~interests~~ life of the school. I know this is true with us and I think it must also be true of other institutions.

The fifth difficulty that I will mention is the missionary himself. From what I have said above you will see that the spiritual life of the school depends very largely on the exertions of the foreigners in charge. When a man is pushed from early morning till late at night with class work, administrative duties, committee work and a hundred and one other calls which cannot be foreseen or planned

for it is very difficult for him to maintain his own spiritual life on the high level necessary to stimulate such life in others about him. He depends on his general knowledge for his chapel talks and the food he gives is cold and tasteless. Is it any wonder, then, that our spiritual results are so meagre?

Having sketched briefly some of the difficulties we are facing in this great work of educational Missions let me now show how we are trying to meet them. The first difficulty is that of heathen students. Doctor Hawks Pott appreciates this difficulty and mentions a way of meeting it in his address at the Centenary Conference. He says: "We must be careful not to swamp the Christian spirit and tone of the missionary college by too large an influx of the non-Christian element. The fact that we can get non-Christian students to attend our institutions and so obtain an opportunity to influence them for good is apt to be a temptation to take in more than we can properly handle. Too large an element of the non-Christian students will have the effect of chilling the Christian atmosphere of our institutions. It is impossible to lay down any definite rule as to the proportion that should exist between Christian and non-Christian students, for the only criterion is how many can be received without lowering the Christian tone." We do our best to encourage the students in their voluntary Bible study and try to impress upon them by precept and practice, the importance of personal work with, and prayer for, those who have not as yet accepted Christ as their Saviour. The number of non-Christians we can safely take in depends upon the force of their resistance to the influences brought to bear upon them and upon the strength of the Christian leaders in the student body.

As to the second difficulty, competition with Government schools, we can, I believe, only meet this by exerting every effort to maintain a high standard of scholarship. To secure this let me mention four things that are necessary. First, the school should be under strict discipline. Still, I think that in a school as in a state democratic rule produces the best results. The change from a despotism to a constitutional monarchy must not be too sudden; with us it is coming by degrees and I believe it is coming to stay.

From what I have seen of Chinese students they seem to have a sense of honor, order and propriety that can be depended upon. Of course they, as any other young men, must be directed and led with firmness and decision and no plan of self-government will succeed unless it is carefully backed up by the executive of the institution.

To secure this high standard of scholarship there must also be faithful and efficient teachers on the faculty, men who are working for the good of the institution and not for the money nor good name they can secure. It goes without saying that there should be a graded and well-outlined course of study and that this should be reinforced by strict but fair examinations, conducted preferably by others than the teachers of the classes being examined.

The third difficulty is one that is very hard to overcome. We can now do no more than employ good teachers that are pro Christians if we cannot get Christians. We consider ourselves very fortunate in having a graduate who is an earnest Christian, as the third Classical teacher. To meet this difficulty we can do no more than pray and bring all the influence possible to bear on these men that they may accept Christ and use the power that has been given them for Him rather than against Him. This is a very vulnerable point and we should be especially on our guard against assault from this quarter.

The next difficulty is also a formidable one. How can we make our Christian teachers feel that they are responsible for the Christian atmosphere of the school, that it is their privilege as well as their duty to do personal work with the individual boys. Five suggestions might be given here, some of which we are now applying. First, we have some of the teachers take their turn in leading the daily chapel exercises for a week. In this way they put themselves on record as being Christians and this makes it easier for them to take a firm stand at other times. Second, we have, and I think wisely, given each Christian teacher a Bible class with his other work. Here a man has an opportunity of reaching the individual student's conscience. At the same time it insures more or less Bible study on the teacher's part as well. In the third place, we have held teacher's meetings once a month at which certain boys have been discussed.

Every one present had an opportunity to express his and hear other's opinions of them. This has kept the teaching staff in touch with the various students and has given each teacher an interest in each boy. A further plan has been suggested but not yet tried; divide up the whole student body among the teachers and make each responsible for certain boys. Let the teacher learn all he can about those assigned to him both socially, morally and spiritually, and in the discussions above mentioned they can be referred to for facts regarding them.

A fifth suggestion has been referred to a committee which I hope will report soon. If it can be carried out I think it will revolutionize our whole educational system and probably all our departments of work. The plan that has been proposed is, in general, this: Let a representative committee be appointed that will make thorough investigation, and let them make out a scale of necessary expenses for an average teacher in the institution. Let this include food, clothes, books, rent, incidental expenses and savings for old age; let a special allowance be made for his wife and for each child; let the question of dependent parents also be decided. On this basis then let all salaries be paid regardless of the recipient's "market value". It is argued that a man will thus give his whole time to the interests of the institution, not because he is making money out of it, nor because he is getting a good reputation from such a position, but because here he is having a share in the making of men who will make China. He will teach in the College, for example, because he believes in it, and believes that in it he can reproduce his life many fold. He will teach not for what he can get out of it but for what he can put into it.

The fifth difficulty is a really serious one. It is common, I believe to everyone on the mission field. Each of us have been confronted by it. How can we get time to cultivate our own spiritual lives? In the first place let us adopt the Y.M.C.A. principle of never doing ourselves what we can get another to do for us, and I think a large part of our rushed feeling will be reduced. And the second suggestion that I shall mention is that oft repeated quotation, "Take time to be Holy". I need not enlarge upon this; the mere mention recalls

to each of us a host of helpful thoughts and suggestions we have heard or read. I think we all realize its importance.

Having now discussed in more or less detail, five of the difficulties we are meeting in trying to maintain the evangelistic spirit in a mission school, and how we are trying to overcome them, let me turn to what I consider the most effective way of making our schools thoroughly evangelistic. It is this: "Get the boys to work". Make them work for themselves; make them work for each other; make them work for the thousands outside the school doors. In the Hangchow college we have a well-organized Young Men's Christian Association. The aim of this Association is to win men to Christ. The work is apportioned among several committees. The plans for the coming are to be carried out somewhat as follows: Before a new boy comes to school he receives in the catalog of the institution a circular telling of the Y.M.C.A. work and describing especially the Bible study classes. Upon his arrival at the railway station the new student is met by the Reception Committee and escorted to the school where he is helped in every possible way, his baggage is taken care of, he is introduced to all the old boys and to those of the faculty with whom he is to have anything to do. On Sunday evening he goes with his new friends to the weekly prayer meeting where he hears about the Bible study classes and is urged to join one. The Bible study campaign is on and he sees every student in the institution personally approached on this subject. Not many men can resist the force of this persistent pressure and the result this last year has been that about ninety per cent of the boarders have been regular attendants at these voluntary Bible classes.

Working hand in hand with the Bible Study Committee is the Devotional Committee, or more strictly speaking, the Prayer Committee. The members of this Committee meet at regular times during the week, and sometimes daily, for prayer for the Christian work of the school, mentioning especially the men who have not yet accepted Christ. Not only do these fellows pray but they also work. They pick out certain ones and talk and pray with them regularly. Most, if not all the boys who have become Christians during the past year are the result of such efforts.

The work of the Deputation Committee has made greater progress this last year than any of the other Committees. Their work on the present scale began as a result of a suggestion from Mr. Bible about four years ago that the students be put to work in the chapels in the city. This last term, two, and sometimes three or four, have gone regularly with Mr. Montgomery to the chapel in the Upper City and there conducted a Sunday School for the children of the day school and such outsiders as might be attracted. Two others have gone usually with one of the teachers to Dr. Tsang's hospital to hold Sunday afternoon prayer meetings with the patients there. In several of the homes of the Christians near by the boys have helped in the afternoon services. During November and December a band of ten to fifteen little fellows have gone with one of the younger teachers, Mr. We, to sell books, and as opportunity offered, to add their personal testimony. In this way they have spent many of their half-holidays. Mr. We says that they can approach men whom an older person could not and by their simple earnestness they make a deep impression. This band of young recruits has sold a large number of books, both in the city and out in some of the many surrounding villages. The enthusiasm of these lads is inspiring.

The Y.M.C.A. summer conferences have been very helpful in stimulating the boys to be thorough and systematic in all their Christian work. The Association is now well organized and each member knows what is expected of him. The Y.M.C.A. Bible study courses are extensively used and I think nearly all the older boys regularly read "China's Young Men". The periodic visits of secretaries have also been a blessing.

As to future prospects, I feel that they are very bright. There are excellent opportunities in the villages near the new grounds. The railroad and the river both afford convenient transportation facilities if it seems wise to permit any of the boys to go to any distance.

Thus the very fact that there are many problems and many difficulties shows that the work is a growing one and that it has a great future before it. We can hardly overestimate the value of the work of the Y.M.C.A. in our Mission Schools. I

Ev.-Ed.- Work --No.8

have heard some criticise some of its methods but I believe that if properly
superintended it will be an indispensable adjunct to the work of bringing China
to Christ.

Feb. 1 1911.

Lahore, Jan 31, 1911.

Dear Dr. Speer,

RECEIVED

I have

FEB 25 1911

Mr. Speer

and read the Board's letter under date of Dec 30th and was much surprised to see what it said regarding the erecting of new buildings for school purposes, from the money of the Kennedy bequest. I have written you before of the condition of the Rang Mahal School, and of its needs, but since writing you, the condition of the building has become worse. Now in most all the rooms of the old building, great cracks run from the ceilings of the rooms to the floors. The front wall of the building is bulged far out from its normal

position. The roof has always been considered unsafe on those walls. Mr Clark, the former manager, was always fearful of an accident there. As an engineer, I feel I know something about these things, and I am quite sure if we ever had another earthquake, as there was some years ago, the old part of the building would come down. One can only hope and pray that if such a thing were to happen, it might not occur with the students in the building.

There is no permanent way either, as far as I know, by which the building could be repaired and made safe, as it is very old, and built of very small, flat bricks.

As to the conditions imposed

use us, that we should have $\frac{3}{4}$ of our staff Christian before ~~seigning funds for a new building~~. I have only to say that this condition, even with our best efforts in that direction, cannot be realized for years. I have 45 teachers in my school, of all grades, and teaching many subjects, among them teachers of 7 languages, English, Urdu, Persian, Sanskrit, Hindi, ^{Arabic} and Punjabi. I have never heard of a Christian teacher who was capable of teaching the Oriental languages, Persian, Sanskrit, Hindi and Arabic. Such a man will have to be trained, and that requires time and money. Not only is this condition true of the languages, but it is true of teachers of other subjects as well. There are not very many

Christian teachers in the Punjab, and those that are scattered about in the various mission schools. I am sure you will agree with me that it would be wrong for one Mission School to make offers to the ^{teachers of} other schools, to draw away their Christian teachers, simply to equip one Mission School with a Christian staff. This is certainly not a solution of this great problem. The getting of Christian teachers of the proper qualifications must take time. The right Christian young men must be sought out and then trained up to the Government standards. But all this will take years. It will mean years for a school like mine, where I must

see are 34 ² Christian teachers
before I can ask for a new
building. Before that day comes
I fear there will be no building.

I do not want you to think
that we are not in earnest
about this great problem
of securing Christian ^{teachers} ^{here}
we are, and are doing our
outmost to get the men. Since
taking charge of the school in
April, I have employed 3
Christian teachers, and now
I am writing and endeavoring
to secure 2 others, that I have
heard of. One of these men
however left my school because
he was offered more money
than I could afford to give him.
I am also planning to help
young men thru the Teacher's
Training school, in consideration
of service to be rendered in my school.

as christian teachers I have repeatedly inquired, from all the christians that I came in contact with, whether they knew of any christian men that I could get to serve as teachers.

There are many difficulties in the way of getting a christian staff, and difficulties which only they who are on the ground, can see and appreciate. First of all, we must get christian teachers whose characters do not disagree with what they profess, and this is not an easy matter, as there are many who claim to be christian whose lives morally, are worse than many non-christians.

Secondly, the christian teachers must be trained up to the Government standards, (and this means Normal training) or we shall lose the Govern-

ment Grant, and this is at present a large source of our income.

Thirdly, we must have well qualified Christian teachers or the reputation of the school will suffer, as greater emphasis is laid upon the number of graduate and trained teachers which a school possesses. Fourthly, we cannot put in Christian teachers too rapidly even if we had them, because the boys and their parents would become frightened, and I believe it would result in a great reduction of the number of boys attending, and also it might mean the resigning of the remaining non-Christian teachers.

The above are some of the objections that occur to me. From these I am sure you will see that this matter

of staffing a school with Christians, cannot be done all at once.

We as a mission however, have committed ourselves to carry out this policy as rapidly as possible, but we want to do it on broad and substantial lines, that will build for the future as well as the present. I think when you see the program of work drawn up by the Boys school committee and approved by the Mission, that you will agree that we are just as eager ^{as the Board} to get more Christian influence in our schools.

But what are we to do, as regards buildings and equipment, while these men are being found. Are our schools to suffer and become a disgrace, simply ^{because} we cannot

comply with these conditions
at once? In my plea to you
once before, for a new building
I said that the Rang Mava^{Building}
School was the only Christian
High School, and the only Mission
Building within the old city
walls. I pointed out what
a great center of Christian
Influence it might become
if we only had an adequate
building. I only want to say
now, that even with our
old building we have started
to do something in this line.
Every Sabbath evening there
is a Bazaar preaching service
in the school, & we are planning
to have this now twice a
week. There is also a ^{Lantern} Lecture,
once each fortnight
for the General public, on
some subject of help and use
to them, such as the "Prevention

of Plague, etc. There is also
a Lantern Lecture once each
week for the Boys of the school
on various subjects, a Christian
lecture coming about once or
more each month for these boys.
There are also two evenings
of the week now, on which
our ^{school} Library and Reading Room
are open, and I gather with
the boys and ^{read} play with them.
Then there is a daily prayer
meeting of the Christian teachers
of the school, and we are now
planning to start a Training
Class once each week for
the Bible Teachers. There is
the Sabbath School, Bible Classes
etc. I only mention these things
to show you that we are thinking
first of all, of winning these boys
for Christ, and not simply of
educating them or modifying
their influence against Christianity.

Why then under these conditions can we not have the Buildings which we need so badly, and which would help us so much in our Christian work and influence.

If conditions are to be imposed, could not they be made so that a definite increase in the number of Christian teachers should be demanded each year, instead of laying down the rule that we must have a Christian staff, before we can get the things that we need so badly.

I hope you will understand me in this letter. I do not want to condemn the Board's action, but it is laying ^{down} awful conditions for us, which really cannot be fulfilled for such a long time, that

our schools are bound to suffer severely by the delay.

I assure you that I will do all in my power to get my school staffed with Christian teachers, but I hope that the Board will not insist on my having 34 Christian teachers before I can get a new building.

I know I am a new man on the field, but that fact does not bind me to conditions, and I think I have studied this problem enough, to know, that it cannot be solved at once, nor in a few years either.

I hope I may soon hear from you, giving us some hope and some assistance in this our difficulty.

Very sincerely

W. J. M. Rice
Newtonville Lahore.

RECEIVED

Jagrawan Punjab.

FEB 25 1911

Mr. Speer.

Feb 2nd /11

Joe

My dear Mr Speer.

Thank you for sending
a copy of each of the
Mission letters to me.

Last year the question of
salary was discussed privately
that is in a drawing room
meeting where none but
Missionaries were present. It
was considered hard for
married & family Misses &
where two were living to-
gether if single, and in

Some cases we felt that
it might be good for
the work here. if we were
rather hard pressed. I thought
it pathetic when some who
were trying to educate these
children and had cut down
their own expenses to a very
low sum. but still they said
and I think it was the
feeling of all that any
raise of salary meant less
money for the work & so
we were unwilling to ask
for the raise. but thought
that families with children

should have the children's
allowance raised and so it
was left and no one has
brought it ^{up} since. Now it will
come up again - of course -
many of our Indian workers
asked for a raise this year.
So it is rather hard all round.
Even if they are not pinched
much they will ask for more.
Most no doubt do feel the
higher prices we have to pay
double and some times more
than double for any work
done and there is no hope
of its coming down. All
this is good for the country
and we are glad for the

sake of the people and I
keep hoping that with better
times self-support will be
easier. but after all much
depends on the spirit of the
people. I did not mean to say
so much on that point.

I had taken my berth in the
Anchor Line Steamer "Massilia"
to sail March 16th with the McCus-
keys but so many things have
come up since which must
be done this spring and
summer that I have felt it
necessary to postpone my
furlough. If the company will
not refund the passage money

I shall try hard to go in
the Autumn for 12 months
but feel now as if my go-
ing would be deferred in-
definitely. I am quite well so
far as bodily health is con-
cerned so that I do not
think it is running any
risk and can so far as
I now see wait if necessa-
ry a couple of years.

This much vexed question of
Christian teachers is a difficult
problem and I do not think
that it will be settled by
money even should it be
possible to get that.

The difficulty to secure christian workers is very real. and I am not sure that enough can be found, because most of us have always preferred a christian to any other as a teacher. Just now there are so many places open to christians and the salaries are larger than we can ever afford. Then more are going into business and learning trades where they can make more and are more independent. I rejoice over all this because I believe they can influence more people in these occupations

as honest christian workmen and christian professional men, at this stage, than many who receive a salary from the mission and are looked upon as servants. There are reasons for this and surely our christians here are no less than elsewhere if they are to become a power in India must be found in all the ^{common} occupations of life. The demand is always in excess of the stock in hand. Then the work in the mission is also increasing so rapidly and when the educated classes begin to come in in large

numbers it will be easier to
provide for the work. (So we hope,
but the worldliness that makes
Christian work at home hard
is present here also, and has to
be taken into consideration.
I feel as strongly as ^{any} one that
where possible we should have
Christian teachers but I scarcely
see how the use of a good
Munshi to teach Urdu or a
good mathematical teacher who
simply teaches his class under
supervision and goes home
again. in the cases where no
good Christian can be found
should be sufficient reason
for closing a school for
Christians or for withholding

necessary help. I do not &
never did believe, in a school
for ~~non~~ Christians taught by
a non-Christian and would
rather have no school than
such a one. after saying all
this I know that it is quite
right that the Board should
insist on a policy which is
the right one. and I hope all
the offenders will profit by it.
The greatest difficulty with us
has been to find Christians
who had enough self-control
and high ideals. to help to build
character & that is what we

must have if we are to see
a strong Christian body. Do
not understand that we
have no such Christians we
have many as fine Christian
characters as any land can
produce but the most of them
are not making teaching a
profession. I wonder if it
was possible it might not
be well to add to the regular
salary enough to ensure the
teachers from future distress
& make each of them a mem-
ber of the "Widows & Orphans
Provident Fund." This would
do away with the necessity

of supporting or (persuading
practically.) old workers. It may
be that it would cost more
but it would I think draw
better teachers. That Fund has
now a place for nearly all
kinds of emergency. The Indian
Gov't does that with its officers.
They never see the money paid
to that fund. This of course
is for the mission to think of
& suggest but might help the
teacher problem.

I personally think the proposed
com'te consisting of a secre-
tary from each mission with
considerable power to act a

excellent one. but I have not
found any one to agree
with me. We all like a finger
in the pie - It was a strange
over-sight to fail to mention
that the small piece of land
to be transferred to the "J. B. M."
was at Kasur in the Ferozepur
district. about the money for
the school. here. We are anxious
ly waiting to hear definitely
whether we are to get it or
not. Our need is great & we think
we shall have that - if all else is
cut out. The piece of land next
to us we also feel most im-
portant. It belongs to the

Laiput Lai of past years who
was deported etc. They want to
sell it and the Gayads here are
thinking of buying it many are
building houses out of the towns
and if they should build here
it would be most unfortu-
nate so close to the school.
The school is growing and will
grow rapidly as our village
Christian community grows
We have very little land to
spread out on here. and this is
just the place where another
house should be built if a
Miss' is to come here & we
think we need one now.

I did not mean to write
such a long letter and
this is not at all official
but just my personal opinion
which must be taken for what
it is worth.

I shall soon be writing on
the subject of more Mission-
aries the idea of the Mission
was that we who were going
home might talk over the
situation with you there. but
I will now write & Mr McCusky
can talk to you.

With kind regards

Yrs Sincerely

S. M. Wherry

RECEIVED

FEB 25 1911

Ludhiana, 2nd Feb. 1911.

Dear Dr. Speer,

Mr. Speer.

Your last letter to the Panjab Mission came in the last Mail, and I have not yet had the time to give all its items the consideration they deserve and will yet receive. Of course I was specially interested in what was said in regard to the employment of Christian teachers. I understand the feelings of the members I think, and I think I know the answer that would be given to explanations made by or in behalf of our Mission; and yet I cannot but think that if the members were to be in charge of Mission Schools for one year some of the things that seem so clear would seem less clear. I have no doubt that to cripple our educational work would be a grave mistake, yet how we are to meet the rising requirements for Christian teachers does not yet appear.

The requirements are entirely right if it is possible to meet them, and it may be that the Lord really has men that he wants brought into this work that would not be brought into it if it were not for this pressure on the part of the Board. It may be that he has men whom he can bring out if there is faith and prayer and effort enough, and it may be that the members of the Board are so going to help us with their prayers that these men ^{will} ~~can~~ be made available. Feb. 26th is the day of Prayer for Schools in India, and I am sending a letter to all our men in educational work asking that this may be made a matter of special prayer and effort this Spring and especially on that day. In fact the very urgency of the Board (that I felt almost like characterizing as rather unreasonable at first) has begun to seem to me as if it might have the Lord's hand back of it for our good.

Some time ago two of the Sikh students in the High School went to the Headmaster and said "Sir, we should like to have more Christian teachers in this School." He ~~replied~~ asked, "Why do you want Christian teachers?" They answered and said that it was because they took more interest in them than other teachers did.

I am glad to be able to report that we hope by the first of May to add three strong teachers, Christians, for the High and Middle Departments and this without weakening any other School. Two are going up for their B. A. Examinations, and one is leaving a Church of Scotland School in Jammu that is being closed on account of the too strong competition of the State School. Also we have a lady certificated, working in the C. B. B. S., Primary Department, and hope to be able to retain her and add another in a short time. Of course this all increases our expenses, but it is for the good of the Schools and in line with the Board's wishes.

Mrs. Fife is almost over her attack of enteric. There remains nothing now but to get strong, and that is easier now as she can go around as much as she wishes. Mr. Hyde is with us now ~~as he is not~~ at all well. In fact he is not able to go out to do any work. I am glad he is going home so soon as I think he is pretty well worn out. Sincerely yours E. E. Fife

Action of the Board, March 6th, 1911.

The Secretary in charge of the correspondence with the Punjab Mission reported to the Board the Mission's action in reply to the communications from the Board with regard to the displacement of non-Christian teachers in Mission Schools by Christians, and the Secretary was instructed;

FIRST: To express to the Mission the Board's appreciation of the careful consideration given to the matter by the Mission, and the practical plans adopted by the Mission to carry out the plan of employing, as soon as possible, only Christian teachers in Mission Schools.

SECOND: To advise the Mission again of the Board's earnest and deliberate purpose to carry through the policy of making as Christian as possible the teaching staff of all Mission Schools.

THIRD: To report to the Mission the action of the Board on December 5th, in reply to the action of the North India Mission on the subject of the employment of non-Christian teachers, and further, to suggest to the Mission the desirability of making any expense involved in carrying out the Board's policy in this regard a first charge, with the expense of the evangelistic district work, upon the additional appropriations which may be made to the Mission.

FOURTH: To request the Mission to report each year, in its Mission Minutes, the number of Christian and non-Christian teachers employed, and to indicate the progress made during the year in replacing the non-Christians with satisfactory Christian teachers.

FIFTH: To assure the Mission that the Board recognizes that the purposes and convictions of the Mission are at accord with its own, and that the Board appreciates the difficulties of the situation, but that difficulties which exist today because during the past twenty years adequate effort has not been made to raise up a staff of Christian teachers, ought not to be allowed to confront the missionaries of the future, and

SIXTH: To advise the Mission that, in the Board's judgment, it will be impracticable to attain, in the direct evangelistic work itself, the success desired

unless the educational work, also, is as thoroughly evangelistic, penetrated by the evangelistic purpose and administered by agents who have the evangelistic spirit and aim, together with efficient qualifications for educational work.

Many young men would go out in this way that would
not wish to go permanently - I am sure the Board
would see that this was a wise thing to do. There may
be some objections, growing out of experience. I have
not heard of it. & Dr. Arthur Emery is doing this very thing
now - We must do something. It is one of the most
vital problems before us - we have allowed this
for so long a time that it has apparently the
mastery, but we must not allow it to continue
but ~~to~~ earnestly ^{to} seek the wis. plan to rehabilitate
the work the most efficiently & effectively.

Also worry about just such men
as McKee & Kelti & Arthur Ewing.
Yes & Mitchell. These men are carrying
great burdens, their responsibility
with inadequate men & equipment
make their mission life ~~a~~ tremendously
burdensome. Yet they are all bravely stand-
ing up against the great odds fighting
valiantly to do their work in a faithful
manner. They need help & we ought
to give ^{it} to them. Why can we not
send out up to say ¹⁰⁰ young ^{Christian} men
as fast as we can get them and
the mission can use them to put
new life additional Christian vigor
& spirit ^{to} our schools. These men
could go out under a 3 or 5 year
contract. Arthur Ewing pays his men
\$768⁰⁰ per year this includes 120⁰⁰ per
year for travelling expenses &c.

I deeply sympathize with the
McKee in his crying need of a
new building, he does need it,
but we must have the right
kind of teachers to do the work
in it. Let us press for the accom-
plishing ^{of these two purposes} a new building, under
the correct conditions - Christian
teachers for Christian work -

If you see no objection to this why
not with the approval of the Council
bring it before the next Board meeting
for ~~the~~ discussion & such action as
seems wise - Or get more facts from
the field as to their desires for this kind
of help - The Clerk's plan is indirectly
opposed by the mission & may be the
best way to bring ultimately the desired
results, but we need to do something
to relieve the immediate unfortunate
conditions our schools are in.

Yours sincerely L. H. Semmes

JHANSI-

March 16, 1911

My dear Speer:

I have written to you today in behalf of the Executive Committee, replying to your letter of Dec. 18th. That letter must go to the members of the Executive Committee, and so cannot get off by this mail. There will probably be corrections and additions made. But as time is pressing, I am taking the liberty of sending to you by this mail a copy of what I have written. It is, of course, as it stands only my own. As a letter from the Committee it will be sent to you later on.

In that letter I have not attempted to say anything further on the question of Christian teachers for our schools, as this has been dealt with by the Mission. But I want to add something on my own account. I view the matter with sympathy, but grave apprehension (1) The pressing of the employment of Christian teachers unduly must result in our offering higher salaries than other missions can offer, and so robbing them of their teachers, thus injuring their work for the sake of our own.

(2) The alternative, "Christian teachers, or none", with schools to keep up, means engaging what we can get and at fancy prices. Unworthy men are sure to get in. Discord, strife among teachers, and inefficient work in our schools must result.

(3) The proportion of any community having the training and gifts needed for a teacher, is small. We would be required to get Christian teachers for our schools beyond the supply.

(4) I presume in every school, whether American or Indian a part of the teachers are "hirelings", not "shepherds", who work simply for their salaries. The principal is happy indeed who can get even half his staff to be men or women working for the children. And as for the rest of the staff, one can but look on them as "hewers of wood and drawers of water", and it does not matter much whether such men are Christians or Hindoos, provided only that they be not antagonistic. This we can and must look after.

(5) The Board looks at this matter as a question as to policy or method. We are thinking of our boys. Here they are, committed to us by parents, who, it is true, do not want them baptised, but who do want them to grow up to be good men. They send them to us because they know they get good moral and religious training that will make better men of them. I know something of the anxieties of the parents, and the dangers that beset the boys daily. God gives us the chance to help them. ~~xxxxxxsomething~~

The Board says, you can do this work better with only Christian teachers than with part non-Christian. Which is true, provided the Christians are the right kind of men. But, says the Board, as the ideal school is one manned ~~with~~ by Christian teachers, we will not give funds for any other. And so, because we cannot do our work ~~for these boys and for our Lord who wants them~~ under ideal conditions, our hand is stayed from the work for these boys and for our Lord who wants them, which we could do. And the boys must pass by us to schools staffed wholly by Hindus and Mohammedans. And these are boys whom we know by name, whom we meet each day with longing for their deliverance from the evil and sorrow that are almost sure to close in about their lives. boys now, bright, happy and open to good impressions. Each morning I have them stand while we read from the Bible, I have some illustration

and black-board exercise, then prayer, during which every boy bows his head reverently, and joins seriously in the Amen (the Christian boys having set the example)- but all this work, which has cheered me, and which I thank God for every day of my life, would have to be closed because our Board has heard of defects in it. They have not heard of half of the defects which we know. But they do not know the good in it either. I imagine I could give more points against our educational work than any member of our Board, and yet I believe in it, and love it, and am ready to spend my strength in it (giving as I do almost the whole of the school hours to it). We want more Christian teachers, as do you, but we also want to enlarge our work for the boys of India, not to contract it.

(6) I would emphasize the fact that the missionary educational work in India, which is usually acknowledged, as judged by its fruits, to occupy a first place in missionary efforts, has been done by mission schools as they are and have been, and not by mission schools as it is proposed to construct them by the power to starve. The Resident at Gwalior, a man higher still now in the political service, told me that he counted the work done by our mission schools the best work of missions in India, basing his judgment on the character of the men trained in our schools, as compared with that of those trained in Government schools. You know how abundant such testimonies are. I for one cannot contend for mission schools as if their past had been a failure, and we must repentantly reorganize them. Let us by all means improve them by Christianizing the teaching staffs, but let it be done in a healthy, normal way, not under pressure of cutting off of supplies.

(7) I confess I feel humiliated by the attitude of the Board. Are we indifferent to the fruits of our work? Do not the words, "Establish thou the works of our hands upon us", express the deepest prayers of our hearts? If the Board is convinced of a better way of doing this work, and one that is practicable, can it not trust us to adopt its plans as fast as we can, without using the money pressure? The idea of more Christian teachers is not a novel one. We have always wanted them, and as the Christian community is enlarging, the fulfillment of the wish is becoming more largely possible.

I think that if two facts be kept in mind, first what mission schools have accomplished in India with the staffs they have had, and second our own desire to make them increasingly efficient as evangelizing agencies, the Board will perhaps feel with us that this financial pressure is needless, and that they can trust us to work for the ends they desire without financial pressure from home. My own belief is that with a non-antagonistic staff, the principal and headmaster with one or two godly teachers can fill the school with a Christian spirit, making it thoroughly Christian in its influence. Tyndale-Biscoe's school in Kashmir shows what is possible.

You ask me whether, First, I think there is ground for the feeling that the total Christianizing of our teaching staffs is not desired lest parents cease to send their children, and fees be lost? I do not think the fees are the important factor with any of us. Of course the presence of pupils is essential to the being of a school. I doubt not that the number of pupils would fall off. But if we have efficient teachers the numbers would soon be restored. We have a great asset in the good will towards, and confidence in, mission schools, commonly found among the people. The real danger lies in our being forced to take inefficient teachers, just because we must have Christians - and then we shall certainly lose our pupils.

You ask, second, whether "if our schools not only aimed at the conversion of the boys, but attained their end, could the schools be maintained?" If by conversion is meant baptism, I do not doubt that frequent baptism of pupils would scatter a school. But I do not think it would be right to baptise minors without the consent of their parents. If by conversion is meant a new heart and a faith in Christ, then I do not think the attendance would suffer much by such conversion of the boys, for most Hindus are indifferent to beliefs, so long as social customs are not broken. Yet some parents would withdraw their boys because of changing beliefs. Still, we do not hesitate to teach every day the things that expose false beliefs, and to urge the obedience of Christ.

II. Now a few words as to my own school: I am glad to say that it has been possible for me to get Christian teachers for the most part. Of the seven of us who teach in the school, six are Christians. Our best teacher, Lala Shiam Lal, a Kaiyasth, was baptised, together with his bright little boy of twelve, in the Sipri Church on Sunday before last. I have been peculiarly fortunate in starting my school, to get almost all Christian teachers. But I must confess that two of these are not satisfactory. I have myself been the head-master, but this ties me to the school in a way that keeps me from giving our district work as much attention as I wish. I now have the opportunity to secure the service of Mr. J. Campbell Dickson, a Eurasian of experience and ability, as head-master. He is in the prime of life, and has at present a private school here in Sipri Bazar, but he would prefer working in the Mission School. He has worked with us in our Sipri Church, is ready to take the English services for me when I have to be away, and is superintendent of our English Sunday School. I have offered him Rs. 100. a month, but he has not yet accepted it. Even if he does so, I shall soon have to increase the salary to Rs. 115, with the promise of further increase next year. He was getting 150, as the head-master of a Scotch Presbyterian Mission School, and gave great satisfaction.

May I go ahead and build up my school as the way is opening? Unless I curtail other work, it will mean an addition of Rs. 1200 a year to the Jhansi Estimates.

Mr. Dickson is anxious to begin a Training Class for Christian teachers in connection with our school. He is well fitted for the work. But this would require money for scholarships for pupils. The Mission estimated Rs. 150. a year each for such scholarships. ~~for pupils~~ ~~The Mission estimated Rs. 150. a year each for such scholarships.~~ We could very probably secure six young men. But a request for this, will, I presume, have to go to you through the Mission.

I also have the opportunity to secure the services of Mr. A. Thomson, who was with me for a few weeks at one time. He is a good teacher and an excellent disciplinarian. He is an Indian Christian. He wants to work in our Training Class for Village workers, and as an Evangelist. He would accept a salary of Rs. 50. a month I think. If the estimates in Column 4 are sanctioned, I can get him on them, provided the Board gives me Mr. Dickson as an extra.

We secured last Autumn for our Girls School a remarkably valuable woman, both in ability as a teacher and in character. Mrs. M. Shaw, a Bengali Christian. Both my wife and I are delighted to have such a woman in charge of the school, and in our Christian community. But she left us a month ago, as she had two grown boys in school, and the salary we could give Rs. 70., was not enough. She was easily worth Rs. 100. in the market- if one may speak thus. We are sorry indeed to have lost her.

At the risk of wearying you with my long letter, I want to tell you that we have secured excellent pastors for both our City and Sipri churches. Mr. Masih Charan, who takes up the work in the city church, comes to us from the Subatha Church. He is a good man and a good preacher. Mr. Prabhu Das ("Servant of the Lord") is a man whose name really represents his life. He is a man of God, earnest and full of purpose to win and help men. He was brought up in the C.P.C. but was estranged by the assumption of the power to forgive sins by one of their missionaries. He left them some years ago, and has been working as an evangelist, dependent on voluntary contributions. He is much honoured and liked by the people of the Sipri Church. The work there is progressing well, and is most cheering on the whole.

Thank you for your personal letters, which are always much appreciated. We shall be most glad if the proposal that you come out to India is carried into effect. Every one of us would be rejoiced to have you come.

Affectionately yours,

(Signed) Henry Forman.

RECEIVED

FORMAN CHRISTIAN COLLEGE,
LAHORE, INDIA.

Lahore April 11th, 1901.

J. C. R. Ewing

My Dear Speer,

MAY 6 1911

I cannot write a letter today; but I want to correct an impression to which you give ~~utterance~~ ^{Mr. Speer} in your recent letter regarding the Kennedy Fund and Christian teachers. You refer to the United Presbyterians as having largely accomplished the task of getting their Schools under Christian teachers. I have just been reading their most recent Report, and taking that as my authority, I am able to point out that, in their three High Schools they have now 77 non-Christian teachers and 16 Christian. Please note also that of the 16, not more than eight are teachers of any secular subjects, but are of the purely Bible Teacher sort, whose work is confined to the Branch Schools and the lower classes. The 16 includes the Head Masters.

Some day I want to write fully of this matter, but today I want to say just one thing, and that is, that I do not know of any man in the Panjab, who is educationally qualified, morally fit and at the same time willing to teach in a Mission School, who is not today engaged in some such School. We could fill up our Schools with incompetents, and with men who have no Christianity to speak of. These would come for the salaries that we can give, for we are now giving Christians much higher salaries than they could get in Government Schools. Some of us can never consent to thus destroy the existing Christian influence of the Schools.

I feel the importance of doing every possible thing to get competent Christians into our Schools, and the recent agitation will I hope lead to more earnest effort than ever before to bring this about. But the action regarding the Kennedy Fund is based upon the assumption that we can now get such men. Already the news that we are to give larger salaries than before is leading to "swelled heads" amongst some of our better material, is forcing up salaries in all of the Missions, with no corresponding good result, because the fact remains that practically all suitable and available men were engaged already.

But I did not start out to say even this much. I have been led on to say it by the strong conviction that the recent action, which penalizes the School, which has not yet done the absolutely impossible, is a grave mistake, and is, in fact, an action which tends directly to make forever impossible the thing which we all long for, the building up of these Christian Schools to such a degree of efficiency as will make them a worthy field for such earnest Christian men as we hope, in increasing numbers, to find willing and qualified for such service.

Please regard this as a purely personal outburst, though not as something uttered without much thought.

With cordial regards,

Yours Affectionately.

J. C. R. Ewing

CHARLES R. WATSON, COR. SEC'Y.
GEORGE INNES, ASSOC. SEC'Y.
200 NORTH FIFTEENTH STREET.

ROBERT L. LATIMER, ESQ., TREAS.
24 NORTH FRONT STREET.

The Board of Foreign Missions
of the
United Presbyterian Church of North America
200 North Fifteenth Street

Mission Fields:

EGYPT—1854.

INDIA—1855.

THE SUDAN—1900.

Cable Address, EVANGELISM, PHILADELPHIA.

Philadelphia, Pa., Apl. 13th, 1911.

RECEIVED
APR 14 1911
Mr. Spier.

My dear Spier:

I wish to inquire of you privately and confidentially whether you can give me any guidance in a matter that has come up in India. I can feel free in writing to you, I know, and therefore will state the whole problem by giving you a quotation from a letter received from one of our missionaries. You see he has the utmost confidence in your missionaries on the field dealing fairly with the situation, but he feels that a situation is created which the missionaries themselves may not be able always to deal with. In other words, Christian teachers can leave the Mission, and thus say that they are in the open market, before they apply for the positions which are opening up.

The quotation is as follows :

"Some funds have been given to their Mission here on condition that they be used for educational institutions in which there are exclusively Christian teachers, and the Presbyterian Board has been bringing pressure to bear on the Mission to employ only Christian teachers. Now from statistics gathered for our Conference, it appears that there are only 40 Christian graduate and certificated teachers in all the mission schools in the Punjab, and that represents practically all there are to be had in the Punjab at the present time. These are distributed to the best possible advantage, but if one mission is to offer higher salaries simply because the money is at hand to pay them and pressure is brought to make them do so, it will work infinite harm to the other missionary institutions and to the Christian teachers who will try to take advantage of such a situation. Already this is seen in some of our own men, who have been educated at Mission expense, trying to get positions with them. Of course, they refused to take them when we represented the case, but the men

naturally feel that they ought to go where the highest salaries are paid. One of these schools was taking some four or five teachers from another mission and was checked in the same way. I do not think the Presbyterian missionaries will take advantage of other Missions, but it breeds discontent among the Christian teachers, and they will naturally take all the men upon whom the other Missions have no special claim. I had one man engaged, as I thought, but he got Rs.15 more there, and I lost him. I had no special claim on him, but he had been wanting to come to me until he was given the higher salary.

"The matter lies in this way. There are only so many men to be had, and these mostly trained at great expense and trouble by the various missions, and any endeavor to force the market will do great harm.

"There are almost universal testimony to the fact, that our non-Christian teachers have been faithful and have helped to train our Christian students, and while we do not wish to keep such teachers longer than necessary, they are still better than not having schools."

I do not know that there is anything further that I need to add now, but doubtless you can give me some light on the subject, which may pour oil on troubled waters, or waters which are threatening to become troubled.

With best wishes,

Very sincerely,

C. P. Watson

Mr. R. E. Speer,
156 Fifth Avenue,
New York City.

RECEIVED

Dehra Dun, India, ^{MAY 1 PM} April 6. 1911
Mr. Speer.

Dear Dr. Speer,

[We are packing to go up hill next Tuesday, but I must send you a letter before we go. I have wanted to write to you for some time, and in particular to let you know how I feel in regard to the Board's proposal to have its work in India placed under the control of a Council composed of missionaries of the different Missions, with one missionary as field - Secretary giving his whole time to the work of superintendence. I am convinced that the advantages of working on such a plan would be very great, and that therefore a great step forward would be taken by putting it into operation, in spite of any disadvantages which at the outset might be apprehended.

As to educational work, much might be gained by a comparison of institutions in various particulars, which comparison could only be made through the help of a field-Secretary, who made himself familiar with the working of different institutions.

As to Evangelistic work in various departments, much would be gained by a study of methods in different fields.

Among the many important results which might be secured by the plan proposed, the following have occurred to me: —

(1) Our work would be viewed not, as it is now, in detached portions, but as a whole. Whereas we have been accustomed to look at the work station by station, a Council would take a more comprehensive view. Personal interests would be eliminated, and the interests of the work at large would be more carefully considered.

- (2) Our work would become more and more unified.
- (3) Defects would be more readily detected and rectified.
- (4) A work of value would not be allowed to lapse through want of appreciation on the part of an individual missionary.
- (5) An efficient field-secretary would make it his business to ascertain in what directions and to what extent efforts were being put forth to give the Gospel to all the people [in the central station and in the towns and villages of the whole district, the educated and the illiterate, and not ~~omitting~~ forgetting the women in the seclusion of the zenanas, who can be reached only by women teachers] for whom evangelization we have made ourselves responsible by the occupation (so called) of certain centers and areas.
- (6) The inadequacy of the force now at work for the accomplishment of the great task we have undertaken to perform, would soon appear, and appeals for reinforcements when presented by a Council would naturally have greater weight than when made by separate Missions or separate Mission stations.

All these points, and many more, have probably had a place in your thoughts, and I need not enlarge upon a subject on which you are fully informed.

I desire also to say that I am glad the Board is taking so firm a stand against the employment of heathen teachers in our schools. In talking with one of our missionaries on this subject, he spoke of the difficulties in the way of making so radical a change, but he could say nothing when he assented to the truth that the change

ought to be made, and I then asked, Why not begin now? and when will the change be brought about if the matter is not taken in hand? We have a noble example set before us in what Mrs. Mitchell of Mississippi has already accomplished.

I have been writing this winter on the Ministry of our Lord, with a view to publication. I think it will be of benefit to our Indian brethren, teachers & preachers. I gave six lectures last Autumn in London in connection with the Convention for of Christian workers, missionaries & others, & have added eight others. Five others will complete the study.

I expect to begin the summer's work in the Kellogg Memorial Church London on Sabbath the 16th of April.

During our winter here Mrs. Holcomb's pen has not been idle.

Yours very sincerely
J. F. Holcomb

RECEIVED

JUN 5 1911

Lahore, India. May 8, 1911

Mr. Speer.

Dear Dr. Speer:-

It was a great pleasure to me to see how sympathetic the Board was in regard to my appeal for the Rang Mahal, as shown in your letter to the Mission of March 11th., and that they were inclined to let the Rang Mahal have Rs 30,000 of the Kennedy Bequest, if the Mission approved, without waiting to fulfill the condition that three-fourths of the staff should be Christians, because of the very urgent need of the Rang Mahal for a new building.

At the recent special Mission meeting at Ludhiana, (May 3-5) the subject of Christian teachers was carefully considered again, and the Boy's School Committee adopted a series of resolutions which will be sent to you soon. The Mission adopted these resolutions by a unanimous vote. The most important part of these resolutions, and passed by a special motion by the Mission, was the following:

Resolved 1. "That the Board be respectfully requested to give the Mission Schools the use of the funds conditionally appropriated, subject to redistribution, and amounting to Rs 43,000 without delay, and without requiring the fulfillment of the condition that three-fourths of the staff must first be Christians, inasmuch as it is impossible for any school to fulfill this condition at present, or in the immediate future, and the needs of the schools are urgent."

The passing of this resolution does not mean that the school managers are not sympathetic with the idea of getting Christian teachers, as I think the figures showing the increases for the past six months prove how hard the managers of the schools have been

trying to solve this question. For instance, in the Rang Mahal in November, 1910 we had only six of forty-four teachers who were Christians; a percentage of 13.7. Now we have a percentage of 31.6% and if the small branch schools are excluded, and only the Main School counted, (the Rang Mahal) we have eleven of twenty-five teachers who are Christians, or 44%. We hope to add some more Christian teachers in October. In order to get these men, I have had to write many letters, and put forth much effort, as the salaries which many of the Christian teachers demanded were beyond reason, and hence we could not afford to employ them.

The purpose of this letter is to know whether, in the light of the Mission's approval, the Board will let the Rang Mahal have money for a new building now, so that we may proceed with the work. I may add that the Mission only sanctioned an expenditure of Rs15,000 to the Rang Mahal, pending further reference to the Mission, with the idea that we should get another Rs15,000 if possible, from the Government, as a grant for a new school building. We think it is quite probable that we will be able to get this money.

I have prepared the plans for our new building, and have made some arrangements with the Lahore Municipal Committee about the land. If the Board, in view of the need of the Rang Mahal, and in view of the efforts which are being made to carry out, as far as possible, the Board's policy, would be willing to let Rang Mahal have this Rs 15,000, could this fact be communicated to us as soon as possible, so that we might proceed with the work, possibly during this summer vacation?

Dr.S--page 3

The plans of the new building have been seen and approved by the Rang Mahal School Committee, Dr.Ewing, Chairman. Later they will be shown to the Mission Property Committee, and a copy of them sent to the Board.

I sincerely hope it may be possible for the Board to grant us the money which is so badly needed, and to let us know their decision as soon as possible.

Yours faithfully,

A handwritten signature in cursive script, reading "W. J. McKee". The signature is written in dark ink and is positioned to the right of the typed name "W. J. McKee".

July 24th, 1911.

Mr. L.H. Severance,

480 The Arcade,

Cleveland, OHIO.

My dear Mr. Severance:

I think you will be interested in the following quotation from the Minutes of the Called Meeting of the North India Mission, May 31st-June 2nd:

A paper by Dr. Lucas regarding the policy of Christian teachers for High Schools was adopted and ordered printed in the Minutes, as follows:

In reference to the action of the Board of Jan. 10, 1911, that "no appropriations for school buildings in India under the Kennedy Bequest should be available for the use of the missions until, in case of buildings for schools already in existence, three-fourths of the teachers, and in case of buildings for new schools, all the teachers are Christians," we ask for a reconsideration of this action, as by its application our high-schools at Allahabad, Furrukhabad, and Mainpurie, and our Katra Middle School in Allahabad are debarred from receiving aid from the Kennedy Bequest. None of these schools can fulfill this condition at once or in the immediate future, and this for the reason that qualified Christian teachers cannot be obtained. If we offer much larger salaries than other missions pay their Christian teachers, the result will be disastrous not only to our own schools, but it will force us into competition with the managers of old and useful institutions of other missions. Already these missions are beginning to feel some of the effects of this competition. Moreover, this large and sudden increase of the salaries of Christian teachers newly appointed will necessitate the increase of the salaries of Christian teachers now on our staff, who are well paid at the present rates. More than this, it will affect injuriously our evangelistic work. To carry out this policy, in advance of normal schools in which to train Christian teachers pledged to our service, will lead to the employment in the lower classes of our schools of men who are now on our evangelistic staff, or are looking forward to it. Not to weary you with other considerations, we wish to say, with all respect and appreciation of your sympathy and help, that the enforcement of this condition at present or in the immediate future must necessarily result in crippling our schools. In our judgment these schools are splendid evangelistic agencies, and to close them would be to shut ourselves off from the opportunity of moulding the hearts and minds of thousands of boys and young men.

We accept heartily the policy of the Board with regard to the use of the Kennedy Bequest as outlined in the paper adopted by the Board on March 7th. That paper we adopt unanimously as expressing our policy. We do this most heartily because of its breadth of vision and recognition as a part of our work, to quote from the paper, "the work of raising up an educated Christian leadership, and changing by Christian education the national life, which we must win to our Lord." As we look over the whole India field and its Christian leadership today, we recognize the increasing gratitude to God that it has been largely through

Mr. Severance - 2.

Christian schools, manned as they are today, that this Christian leadership has been won, and the national life of India has been uplifted and enlarged. Remembering this we ask you not to cripple this great agency by withholding funds or by lack of sympathy.

I return, herewith, the letter from Dr. Ewing which you left in my office some time ago.

With kind regard, I am

Very faithfully yours,

Enclosure.

Dictated July 20th.

RECEIVED

AUG 1 1911

July 5, 1911.

Dear Dr. Speer,

Mr. Speer.

I am back here at my post after a ^{rest} ~~rest~~ of several weeks in the hills. By advertising in the Indian Christian Messenger I have secured four more Christian teachers. Two of them are graduates, highly recommended, and of the others one is an entrance fail the other an entrance pass. Counting myself

I now have seventeen Christian teachers engaged. I have been forced to keep seven non-Christian teachers. I have told three of these non-Christian teachers that I we shall not need them after this year. It is impossible for me honorably to discharge these men now. Otherwise I could at once fulfil the requirement that three fourths of the teachers in the school should be Christian.

I have not enticed a single one of these teachers away from any other mission. Only one of them all comes to us from the employ of another mission, the drawing master. And he approached me first not I him. Besides he was educated entirely in our school at Saharapur and is therefore more bound to our mission than any other. I say this because in one of your letters to Dr. Wherry of the Punjab you pointed out the wrong and the peril of simply buying up teachers from other schools by offering higher salaries. Of these ten new teachers I have employed, not one has been stolen from another mission.

If it has been our lack of Christian teachers that has stood in the way of your granting us an appropriation to help in giving us our much needed High School Building, then kindly set aside a sum of money

us on condition that by July 1, 1912 three fourths of our teachers be Christians. By the grace of God we will guarantee that the condition be fulfilled. If not then we will not touch the money. If the Board was serious in laying down such a me qua non, don't you think they ought to recognize our attempt to fulfil this condition ~~and~~, our virtual fulfilment of it now and our actual fulfilment of it a year from now by making a substantial gift to help us in getting our new building?

Today three of our bright boys came to me and said that they were going to leave our School and join the Govt. School because they want to take the course for the School Leaving Examination. So we are losing bright pupils all the time because the Government will not recognize our school for this examination. The reason why they will not recognize us is plain from a quotation from the Inspector's letter to me the other day. He says "It will be useless for you to apply for recognition for the School Leaving Cert. Examination. in Sueme till your new building is ready for occupation. Men who know tell us that this School Leaving Exam. is bound to overshadow the Entrance Examination and perhaps drive it out altogether. It will be the gateway to Government appointments and business posts. But our boys are debarred from this examination because we have no suitable building or equipment. I do not think our teaching is inferior to that in other schools. This year a larger percentage of our boys passed ^{the Entrance} than is

mission schools in Mainpuri and Allahabad. And I think the new teachers I have employed will greatly strengthen the staff. But we are without the building and the equipment so our progress is barred. Our Mission Schools in Mainpuri and

Allahabad the Govt. School here and almost every respectable school in the Province is recognized by Govt. as qualified to send boys up for the School Leaving, but our school has to suffer the handicap and the disgrace of being in

the inferior class of schools that can only send boys up for the Entrance Exam. This is by the way unfair to the Christian boys that we are educating in our school. It cripples their prospects.

This year I am glad to say that one of our Christian boys passed the Entrance. This is the first Christian boy for many many years to graduate from our school. I hope there will be scores to follow him in the next few years.

I sometimes wonder if our High School is under some sort of cloud. I think that from one source or another the High Schools in Mainpuri and Allahabad have been enabled to extend and modernise their buildings. But I don't believe anything has been done to our building since it was bought over fifty years ago.

I believe that we asked a grant of Rs 7500 from the Board for land and building. This is only Rs 2500.

If you think that the Board is not likely to help us. will you kindly give me permission to make a special appeal to the Churches at home. Not that I have any rich friends or know any rich churches. But I feel that the present condition of things is almost intolerable. We get a building somehow or give up the High School.

I remain,
Yours sincerely,
W. L. Kempshall

Note As far as I can see it will be impossible for us to find Christian mauloes and pandits, who can teach Urdu and Arabic, and Hindi and Sanscrit properly. The very titles, maulvie and pandit, are religious titles. Urdu Persian and Arabic are closely bound up with the Mohammedan religion. Hindi and Sanscrit are bound up with the religion of the Hindus. Christian boys are invariably poor in the vernaculars and it is the fault of the circumstances rather than their own stupidity or laziness. Are we to teach them the Koran and the Vedas instead of the Bible in order to get maulvies and pandits for our schools? So, begging your pardon, I am inclined to think the requirement that all the teachers in any new school that expects building grants from the board is ridiculously severe, and can only be fulfilled by the sacrifice of efficiency. It also makes our position here more difficult because we need at least two or more non-Christians to teach the vernaculars. Otherwise the last state of our Christian boys in the use of the vernaculars will be worse than the first. Besides these there are two other teachers who have served the school so many years that we can not honorably turn them off as long as they do efficient work. Moreover they are invaluable to us, especially one of them, in keeping us in touch with the Hindu community. This one man has for the past few years brought us the brightest Hindu boys we have. From whatever standpoint you view it we can not afford to discharge such men. That is why I say that next year we must keep these four non-Christian teachers

W. L. H.

August 14th, 1911.

Mr. L. H. Severance,

480 The Arcade,

Cleveland, Ohio.

My dear Mr. Severance,

Your good letter of August 10th was received on Saturday. You are correct in your assumption that Mr. Hemphill has taken Mr. Smith's place at Fatehgarh, in charge of the high school. The Mission is anxious to get a new man for the industrial work, however, as it has been for a long while. It put this need first on its call for new missionaries. We appointed, accordingly, a man qualified for this work or for the work in the College, as the Mission might think best - Mr. Eldredge. The Mission meanwhile has found a good Scotch Christian man in Cawnpore whom it wishes appointed for the industrial work. He has gone home to Scotland for the summer, and I have sent him the regular application papers there.

Mr. Hemphill is a capital fellow. He went out from Princeton two years ago this fall. He has made a record at language study. At the end of six months he was at Presbytery, and as the regular appointee for the opening sermon was not there, Mr. Hemphill suggested that they let him try and to everyone's amazement he preached a capital sermon, with an excellent command of the language. The only danger is that he will over-work, as he is a nervous, highstrung little chap. I don't know of his family connections, but his home address was Riverton, N. J.

I send you herewith a copy of the full statement which came from the North India Mission, giving its requests for aid from the Kennedy Property Fund. These papers were all before the India Committee and the Council when the allotments were made from the Kennedy Fund. I am sending

Mr. Severance - 2.

also a letter from Mr. Hemphill of April 28th, 1910, in which he sets down his needs, and with it two letters of Mr. Smith's, written while he was at home on furlough, dated Aug. 23rd and Nov. 27th, 1909, dealing both with the high school and the industrial work.

There is very little that we can do with the ^{British} ~~British~~ Government educational inspectors. They deal with things with a high hand, and protests don't amount to very much. They have for years been very stiff in their requirements as to equipment, and the last few years have grown yet more exacting.

Mr. Smith has been transferred to Fatchpur.

I enclose herewith a copy of my letter to Mr. Hemphill, which you wished to see. I had written to him only a few weeks before, so that I did not reply at length to this letter.

I think he does deserve every encouragement, and am hoping that out of the balance available for India property, to which I have referred in my letter, the Mission may be willing to recommend that enough be set aside for his most pressing need.

I think it would be a good thing if you could write him encouragingly.

I am hoping to get away to-night for twelve days' or a fortnight's fishing with my son Elliott, but shall be back at the end of next week or the beginning of the week following.

Very cordially yours,

5 enclosures.

RECEIVED

480 THE ARCADE
CLEVELAND, OHIO.

AUG 12 1911

Mr. Speer.

August 10, 1911.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Dr. Speer:-

I am in receipt of yours of August 5th, enclosing letters from Henry Forman and W. L. Hemphill. It is evident from Mr. Forman's letter and the extract that you have written me from Mr. Fife's letter that the Mission is not quite of one mind regarding the Normal School problem. However, as you say: "If we can keep these people under the stimulus of a steady pressure and at the same time encourage them with the assurance of our intelligent sympathy, we may hope for something along the line desired". But, from your experience in the past, there must be no let-up on the pressure put upon the Mission by the Board to secure this result.

I have read with great interest Mr. Hemphill's letter, and I like the tone and spirit of it, because he takes the position that "something can be done" and is already demonstrating his position by doing it; and he makes his excuse for not at once fulfilling the requirement of the Board "that three-fourths of his teachers be Christians", the moral obligation that he cannot discharge three men at once, but has given them notice that he will not need their services next year.

I think Mr. Hemphill is taking hold of this matter in a good, vigorous way and he should be commended and encouraged for his efforts, not only in words, but by the assurance on the part of the Board, that if he can fulfill the conditions imposed by July 1, 1912, namely- that three-fourths of his teachers shall be Christians,- they will give him a new High School Building, if found to be necessary.

I am not positive, but I assume that Mr. Hemphill has taken Mr. Smith's place at Fatehgarh in charge of the High School and the Industrial Orphanage. Am I correct? He is a new man sent out since I was there. How old is he? I cannot recall him. Was he related to good old Dr. Hemphill of New Jersey?

How much has his Station asked for in the way of a High School? I am sure Mr. Hemphill is going to make a success with his School, and that he will carry out this desire of the Board to supplant all non-Christian teachers with Christian teachers.

It seems very narrow on the part of the Government to say that "the School cannot be recognized in their Leaving Cert. Examination until a new building is erected". The students, if they stand high enough to pass their proper examinations, even if they had all of their instruction out of doors, should be recognized by the Government, and it is a very narrow-minded Inspector who would presume to make such a statement. I think it ought to be followed up. It is proper for them to say that

Dr. Robert E. Speer - 2

we should have new buildings (the need of new buildings is very great almost everywhere), but the boys should not be debarred from this examination because the building is not suitable. If they can pass- that is all-sufficient. I hope you will follow this matter up and see that no injustice is allowed by the Government towards the School that is not so highly equipped or so modern as some other. Not that I would desire that our buildings should not be replaced by far better and more substantial ones, but in its transient state, I protest against this unjust wholesale criticism. Nevertheless, we should bestir ourselves to put up good buildings wherever the work is being properly carried on,- I mean under Christian influences and by Christian teachers.

I had an impression that Mr. Smith had sold his old school property, bought new land and was to have a new and modern building. To what Station has Mr. Smith been transferred?

In reference to Mr. Hemphill's postscript, where he speaks about the "Christian maulvies and pundits who can teach Urdu and Arabic and Hindi and Sanscrit properly", is there any reason why they cannot raise up Christian men who are competent to teach these subjects? They have them in the southern part of India. Is it not possible to raise up a constituency in the northern part who can do equally as well ?

I should be very glad to see a copy of your reply to Mr. Hemphill. We surely ought to be willing to invest \$2500 in land and a building for a man who shows as much energy and Christian spirit as he does; and it is all in the right direction.

I return the two letters herewith, and thank you for the opportunity of reading them.

Yours very cordially,

L. H. Severance

Saharapur

RECEIVED

1911

Dear Dr. Speer

JUN 13 1911

I have just
Mr. Speer

read your article in
the Assembly Herald - the
India number - and are
pondering over it in
connection with the
restrictions imposed upon
the mission by the terms
of the Kennedy Fund.

It seems impossible to
fulfill the terms you have
made, i.e., that $\frac{3}{4}$ of the
teachers should be Chris-
tians. Think how impos-
sible it would be to man
a Fifth Avenue School with
the products of the Water
Street mission! And the
question comes - Since we
cannot - sincerely cannot
make the schools what

we want them to be
since we cannot pro-
vide a wholly Christian
staff - is it worth while?

The Boys School in
Saharanpore is closed -
for lack of funds. The
paltry \$150.00 needed
during the days of "cuts"
being taken for other
work. There is now in
Saharanpore no definite
localized work for the
higher classes, except the
street preaching.

Suppose there is just
one Christian teacher
in a school, is it not
worth while to have
from 40 to 100 boys
receiving regular Bible
teaching every day -

Is it not worth while
to have the higher moral
standards kept be-
fore the boys even if
the secular teachers must
be Hindus or Mohammed-
dars? If the cost of up-
keep were exorbitant, it
would be different, but
the influence of the schools
on the country, in raising
the ideals of the young
men, in cementing
friendly relations between
the foreigner and the
Indian - in raising in
their minds questions
in regard to their old
beliefs - all these influ-
ences are so powerful
that it seems to me
the schools are worth

while so long as these
things are admittedly
not the primary aim.

We feel sure that all
this preparation is not
to fall fruitless. Some
day surely there will
come a Paul - or a Finney
or a Moody who will
find hearts prepared
for the message. To in-
sist upon your condi-
tions for the obtaining of
the Kennedy money would
mean a virtual with-
drawal from support
of the schools and it
seems as though it
could only be interpreted
as a backward step.

So I do hope and pray
that the Board may see
its way to grant the Mission's
petition! Yours sincerely,
Emma Morris.

Telegraphic Address—

TESTAMENTS"

ALLAHABAD.

Secretary—

REV. T. S. WYNKOOP, M. A.]

BRITISH AND FOREIGN BIBLE SOCIETY,

NORTH INDIA AUXILIARY,

18, OLIVE ROAD, ALLAHABAD.

RECEIVED
SEP 20 1911

Mr. Speer

1911.

My dear Mr. Speer:

After I had written my letter of 6th August, the post brought me the latest number of the newspaper of the Methodist Church in North India; entirely to my surprise I read the article which I enclose.

At the Conferences held last winter I heard something said about educational questions, but I did not know of the Meeting which is reported in the Kanak-i-Hind.

I do not hesitate to say, after many years' contact with Mission work in all its phases, that the Methodist Missions are the best organized of all Missions in North India, both for evangelization and for the building up of an Indian Church. They have the great advantage of the Presiding Elder, the Annual Conference in which every preacher has his place and privilege, whether American or Indian, and the Bishop who controls the working of the whole.

But you will note they do not consider that two Boards of Education, one for each Conference, is sufficient for efficient management. They ask for an Educational Secretary. The interests concerned are too extensive and too important to be managed by an Annual Conference or an Annual Meeting of the Mission, or

Telegraphic Address—

TESTAMENTS "

ALLAHABAD.

BRITISH AND FOREIGN BIBLE SOCIETY,

NORTH INDIA AUXILIARY,

18, CLIVE ROAD, ALLAHABAD.

Secretary—

REV. T. S. WYNKOOP, M. A.

1911.

even by a Board of Education or a Committee.
It will be difficult to find an Educational Secretary, who will master the entire Education, and not merely lean to the Higher Education side, with the immense influence of the College Principals and Professors, or on the other hand to the vast needs of Primary and Secondary Education. The best man available should be appointed; and as there is no Bishop and no controlling authority in the Presbyterian Missions, except the Board of Foreign Missions, the responsibility would seem to rest with the Board.

Yours very sincerely
T. S. Wynkoop

The Indian Standard, Official Organ of the Presbyterian Church in India, reports from the Pass List of the Allahabad University

M.A. Examinations

B.A. -

F.A. -

Matriculation

No Indian Christian

Total of 371 Indian who passed

27 - 808 -

28 - 1449 -

Four Provinces are affiliated with the Allahabad University
The United Provinces, Bhopal, Central India, Central Provinces in large part — Christ. Colleges in Allahabad, Cawnpur, Lucknow, Indore, Nagpur, & give this from memory, and cannot count the High Schools.

The Census figures are not yet out for these Provinces. The number of Indian Christians cannot yet be stated.

Sept 27. 1911

Rev. W. L. Hemphill

FURRUKHABAD MISSION HIGH SCHOOL

Rev. W. L. Hemphill, Principal. Fatehgarh, U.P., India.

(Those marked # were educated in our own School)

<u>Teacher's name</u>	<u>Religion</u>	<u>Subjects taught</u>	<u>Salary monthly</u>	<u>Grade</u>
Rev. G.B. Rulach	Christian	History & Geography to Class X (highest) Geography to Class IX Translation to Class IX Hist. & Geography to Class VII.	Rupees 175	Minister of Church of Scotland.
Mr. Bhattacharji, B.A., Christian.		English to X. English & Scripture to IX. English to VIII.	Rupees 135	Graduate of Calcutta. Once a C.M.S. Headmaster.
Mr. Cline, B. A., Christian.		English to X. Hist. & Geog. to VIII. English & Scripture to VIII.	Rupees 125	Graduate of Punjab Once a C.M.S. Headmaster.
Rev. W.L. Hemphill, Christian.		Algebra & Scripture to X Algebra & Hist. to IX. Translation to VIII. Hist. & Geog. to VII.		
# E. L. Massey,	Christian.	Scripture to VIII English to VI and VII Scripture to VI.	Rupees 40	Entrance pass
# Sunder Lal,	Christian.	Geometry & Arithmetic to VI. English & Geogr. to V and VI. Urdu to V.	Rupees 25	Entrance pass.
# L. L. Massey,	Christian.	English to V. Scripture to VI. Arithmetic to V.	Rupees 20	Entrance fail.
Lachman Parshad,	Christian.	Arithmetic, Urdu, English & Scripture to lower classes.	Rupees 30	Studied through eighth class.
Dalip Snigh,	Christian.	Teaches drawing to all classes and some Arithmetic.	Rupees 25	Studied drawing in our Saharanpur School.
# Rev. Masih Charan,	Christian.	Scripture to VII. Urdu to VIII. Geography to V.	Rupees 20	Studied through eighth and went through Seminary.
Miss Goodwin,	Christian.	Supervision of Primary School	Rupees 50	Holds Govt. Certificate. Skilled musician & thoroughly English.
Dharm Das,	Christian.	Hindi and Urdu, Prim. School.	Rupees 12	
# Chhattar Paul,	Christian.	Urdu and Scripture, Prim. Sch.	Rupees 15	Read through Class VIII.
# Daya Nand.	Christian.	Drill, Scripture, Arithmetic, Writing, Primary School.	Rupees 13	Read through Class IX.
# Amar Nath,	Christian.	Arithmetic, Urdu, Scripture Primary School.	Rupees 10.	Read through Class VIII.

<u>Teacher's name</u>	<u>Religion.</u>	<u>Subjects taught.</u>	<u>Salary monthly.</u>	<u>Grade</u>
✓ Rama Shanker,	Hindu.	Science Master. All Science to VIII, IX & X. English to VII.	Rupees 55	Failed B. A.
✓ Pandit Lal Man,	Hindu.	All Geometry & Arithmetic to VII, VIII, IX & X.	Rupees 48	Entrance Pass
Benarsi Das,	Hindu.	Hist. & Geogr. to VII & VIII. English to VI.	Rupees 25	Entrance Pass.
✓ Ram Charan	Hindu.	English to V and VII. Arithmetic to V.	Rupees 25	Studied through VIII.
✓ Maulvie Syed Ahmad,	Moslem.	Urdu and Persian to higher classes.	Rupees 25	
✓ Pandit Pyare Lal,	Hindu.	Hindi and Sanscrit to higher classes.	Rupees 19	
Pandit Mata Din,	Hindu.	Hindi and Arithmetic to lower classes.	Rupees 12.	

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DEC 4 1911

Mr. Speer.

Education Committee Report.

Oct 1st, 1910- Sept. 30th, 1911

Comparative Statement for 1910-1911

<u>Girls Schools.</u>	No. X ^m Teachers	No. X ^m Teachers	Non-X ^m "	Pay X ^m "	non-X ^m "	No. X ^m pupils	non-X ^m "	American
Mary Wanamaker.....	{ '10.. 8	3	220	81	145	2		
	{ '11.. 7	5	265	132	153	2		
Rakha.....	{ '10.. 7		170		105	2		
	{ '11.. 7		162		95	2		
Etah.....	{ '10.. 5		37		41	1		
	{ '11.. 7		52		56	1		
Furrukhabad.....	{ '10.. 7	1	85	7		174	1	
	{ '11.. 8	1	92	5		220	1	
Jhansi.....	{ '10.. 3		86	12		50		
	{ '11.. 3		70	12		56		
	{ '10.. 29	4	598	100	291	224		
	{ '11.. 32	6	641	149	304	276		
Jhansi Boys.....	{ '10.. 3	2	78	38	6	56		
	{ '11.. 7	1	220	18	13	61		
Boys Middle School	{ '10..							
	{ '11..							
Katra.....	{ '10.. 3	6	109	101	13	102		
	{ '11.. 3	6	113	107	12	123		
Etah.....	{ '10.. 9	2	171	18	96	19		
	{ '11.. 7	4	185	43	87	58		
	{ '10.. 12	8	280	119	109	121		
	{ '11.. 10	10	298	150	99	181		

Boys High Schools.

The Jumna.....	{ '10.	16	22	810	552	79	695	
	{ '11.	22	18	1628	474	102	647	
Furrukhabad.....	{ '10.	6	16	389	327	71	339	
	{ '11.	15	7	709	204	89	365	1
Mainpuri.....	{ '10.	8	10	574	229	15	217	
	{ '11.	10	10	722	245	33	234	
	{ '10.	30	48	1773	1108	165	1251	
	{ '11.	47	35	3059	923	224	1246	
The College.....	{ '11.	6	3	680	160	19	283	7
The Central Train- ing.	{ '10.							
	{ '11.							

new 6

new 3

9

The above table shows that during the year just closed real progress has been made in the number of Christian teachers employed in our schools. This is notably true of the three Boys' High School. The Katra Middle School is the most backward of any of our schools in this matter of increasing the Christian staff. It is situated too in a place where it would seem very easy to get such teachers than in most of our other schools. It is very far from easy to get them any where.

A glimpse at the cost of the schools shows that our Girls Schools are costing Rs92 more than last year. Our Jhansi School Rs124/ more; our two Boys Middle Schools Rs49/- more; our three Boys High Schools Rs1101/- more, or a total of Rs1396/ per month, or Rs16,752/ per year more than they were a year ago. If we add to this the items voted to educate Christian students in our Boarding and Training Schools and for Evangelistic work, out of the amount granted us for advanced work, it is clear that we are making an honest effort to provide suitable leadership for the native Christian communities, and for advanced evangelistic work.

Boards letter December 8th, 1910

At the special meeting of the Mission in June Rs4204/- were voted to help meet the increased expenses in these schools. Rs. 4175/ more were voted to educational work, almost wholly for work for Christian students. Rs. 3148/ were voted for evangelistic work. The Rs. 1800/- recently appropriated has not yet been assigned, but it is easy to see where it is ~~been~~ being expended.

Of the Rs. 5934/- given us for advanced work in 1910-'11 Rs. 2935/- went to support orphans in our schools. These had been supported by special funds, but now their maintenance is a regular Mission charge. So that we only have Rs3000/- for advanced work. This did not meet what we expended on increasing the Christian teachers and had not individuals helped us, some schools would have closed the year with a heavy debt.

In a letter dated July 24th, 1911 Dr. Speer suggests that we might finance a ^{Normal} ~~General~~ School out of what is being expended elsewhere, in case the Board should not feel able to give it as an extra. I think I have shown that we not only cannot provide for such a school in our present appropriations, but that we cannot continue to carry on our present schools with the teachers we now have without enlarged appropriations. I most heartily thank Dr. Speer and the Board for the very cordial and uniform help they have given to our Mission, and I do not wish to offer one word of complaint. They and we must realize that the policy that we definitely adopted a year ago, see Minutes page 25-26 and Board letter December 8th, 1910, page 3 is an expensive one as compared with the old policy of having a very much smaller membership number of Christian teachers. I believe in the new policy. The Board is committed to its part in it and we to ours.

Government is constantly raising the standard of her own, and of aided schools. Better teachers and better equipment is the demand. Twelve years ago we had but two graduate teachers in our three Boys High Schools. Now we have seventeen and twelve of them are Christians. Of nine F. A. teachers in these same schools, seven are Christians. Of fifteen Matriculation or Entrance passed, ten are Christians. We have added rooms to our buildings and have some good furniture and appliances, but see what Government is doing - just recently in Etah and Mainpuri Rs1,00,000 has been voted to secure sites, build good High School buildings, a hostel and Head Master's house in each District. That does not include furnishing Rs48,000 goes to Furrukhabad just to improve the existing school. These are schools with which we have to compete. Government has also just raised the pay of nearly all grades of teachers employed in her schools. Since the adoption of our new policy we have been accused of raising the market price of Christian teachers. I do not believe this is true. Teachers of like qualifications

are paid quite as high in other Missions.

It is a clear case of the demand for good Christian teachers being greater than the supply. We must persuade more of our Christian young men to go into this service. There are now 19 Christian young men in our College classes and 31 in the 9th and 10th High School classes. I do not know any opportunity in India so great as that open to the Christian teacher or preacher. Let us not be satisfied until a goodly number of these men join us in our efforts to bring India to Jesus Christ. We now have in our Central Schools and College 243 Christian boys and 1529 non-Christian boys. 304 Christian girls and 276 non-Christian girls. In Training Schools 65 men and 38 women, and in the Theological Seminary at Saharanpur 27 men, the most of whom have views wives.

In our Industrial School at Fatehgarh there are 25 boys.

I wish here to again call the attention of the Mission to what I have spoken of as a member of the Mission on more than one occasion. That is to the need for a foreign missionary family to give full time to the Central Training School at Mainpuri. There has been an average of 43 men and 18 women in the school during the year. This is a larger number than there are in Saharanpur, where we have two missionary families and some very efficient Indian helpers giving their full time. In our College we have 7 missionaries, and a thoroughly competent staff of Indian helpers. In Lary Wanamaker and in Rakha each are two missionaries and trained helpers. In Btiah Girls School is one missionary and others helping. The Indian staff there is not as well qualified as could be desired.

But in the Central Training School where I believe the work is more difficult than that in any school I have mentioned the Mission has never set apart one family. I believe the work there is more difficult because the most of the students have not yet learned how to study. They are irregular in attendance, i.e. they come in all through the term and are in for a few

months and then out for a longer time. They are recent converts and need constant example and the very best of teaching. They have never submitted to discipline and to regular hours of work. They are hard to govern, and many of them have but little regard for the ordinary Indian teacher. It is this spirit that frequently gets them into trouble in the villages. They are laying the foundations for life work and on that work depends the future of our village Christians. When they see that the School can be left for district or for other school work, or for conventions, or other work, how can we expect them when assigned work in a field to stick to it day in and day out, and to feel that they have but one work to do? It is the very poorest economy to leave the school without the every day presence and help of a missionary family. And that family needs a very much better Indian staff of helpers than the school has ever had. Every teacher should command the respect of the pupils. Methodical habits taught each student in the school would mean more and better work when they go out to the villages. It would mean fewer misunderstandings in schools and in the district. The school is costing a great deal in stipends. I would suggest two plans; (1) To lessen the number of students and strengthen the staff, or what I think much better (2) To grant each station where there is a Training School estimate Rs150/- for a summer school of from 1 to 2 months and the balance of 2,200/- be transferred to the Central Training School. Good students from the Summer Schools could be sent on to the Central, in such numbers as could be taken. The total amount available for the Central Training School would then be about Rs7200/. I believe four middle passed men and four middle ^{women} passed teachers could be secured at a cost of 200/- ^{Rs} 250/- per month. These with the foreign missionaries would be able to do very efficient work in the school. This would still leave Rs350/- for stipends and Rs25/- for expenses. That would allow for about 50 families to be in attendance regularly. Were the year divided into two terms of five months each, with two months

W vacation, this would provide for at least 75 families to be taught during the year, as large or a larger number than are studying under the present arrangement and they would be studying under very much better circumstances than those at present afforded.

The School needs four more class rooms that would cost about Rs3,000/-. Also some new furniture and, if the plan I propose be adopted some more houses for teachers and for students would be required at a cost of perhaps another Rs3,000/-.

During the year a good hostel has been added to the Janna High School to hold 60 boys, Head Master's house, three assistant master's houses, furniture and apparatus. Mary Wanzaker has added class rooms and infirmary.

The College has added one missionary residence under construction, apparatus and furniture in considerable quantities.

Land for the Agricultural Department is under acquisition.

The Etah Boys Middle School has almost trebled its school room space and has added some very much needed furniture.

In Fatchgarh a house is being built for a graduate Christian teachers and the quarters of the House Father in the Boarding School has been much improved.

12½
Mainpuri has secured 12½ acres of land adjoining the Mission Compound and very near the High School. Five teachers' houses are in process of erection, trees and hedges are being set out. The majority of the students now use the athletic field, with Christian teachers always in charge of the games. A Boarding School for village Christian boys has been opened and 12 boys are in attendance.

Our needs are still many:-

In Allahabad:-

size

In Etah the ~~sites~~ of the buildings for the Christian boys boarding should be doubled.

The School building should have at least 3 more class rooms.

In Etawah a Boarding School for village Christian children.

In Fatehgarh a site for the High School, (2) School buildings, (3) hostel and (4) Christian teacher's houses.

The debt paid off the Industrial School and equipment as asked for by the Board of Control.

In Jhansi a suitable School building and furnishing.

In Mainpuri two more class rooms and furniture for them to the High School. A hostel for Christian boys at Rs 9,000/-
A hostel for Non-Christian boys - this latter we hope to raise on the field.

For all of our schools at least 50 scholarships for Christian students @ 20 \$ each and 50 scholarships at / 30 each.

In connection with each of our Boys High Schools we should have two American graduates short term men. And Etah and Jhansi will ~~xx~~ also soon need the services of such men.

Really earnest Christian young men could do a very great work in these schools. They could teach regularly in these schools, and they should live in the closest possible touch with the students, especially with those in hostels.

These men should come for a period of three or, preferably five years. Their travel and salaries to be met by special gifts from those interested in this project. The salary of an unmarried missionary is very little more than what we have to pay for an Indian graduate teacher. The short-term men would be permanent x for three or five years. The Indian graduate sometimes leaves in the midst of a term.

I, therefore, propose that the Mission ask the Board

to send out 3 such young men next July or as soon thereafter as possible. Also that they look forward to sending us four such men two years hence one year later. If this experiment proves a success.

Wm T. Mitchell

Salaries of Teachers Mission High School, Mainpuri, U.P., India.

years		1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	
1.	Head Master	190	200	200	210	210	210	220	220	220	225	
2.	Asst. " graduate	100	105	110	115	120	125	130	135	140	145	
3.	" " "	100	105	110	115	120	125	130	135	140	145	
4.	" " "	90	95	100	100	100	105	110	115	120	125	
5.	" " "	55	175	175	175	175	175	175	175	175	175	American graduate
6.	" " "			175	175	175	175	175	175	175	175	" "
7.	" " F.A.	65	65	65	65	68	70	73	75	77	80	
8.	" " "	55	58	60	62	65	67	70	72	75	75	
9.	" " "	47	50	50	50	50	50	50	50	50	50	
10.	" " "		50	50	55	55	60	62	65	68	70	
11.	" " "					45	45	45	48	50	53	
12.	" " Matric	38	40	42	44	46	48	50	52	54	56	
13.	" " "	30	30	32	34	36	38	40	42	44	46	
14.	" " "				35	37	39	41	43	45	47	
15.	" " "	25	25	25	25	25	30	30	30	30	30	
16.	" " Drawing	30	30	30	32	32	34	34	35	35	35	
17.	" " Maulvi	25	25	27	27	28	28	30	30	30	30	
18.	" " Pandit	25	25	27	27	28	28	30	30	30	30	
19.	" " Pandit	16	17	17	18	18	19	19	20	20	20	
20.	" " Maulvi	16	17	17	18	18	19	19	20	20	20	
21.	" " Mr. Zoumal	14	15	15	16	16	17	17	18	18	18	
22.	Clerk	20	25	25	25	25	25	25	25	25	25	
		939	1150	1352	1423	1492	1532	1575	1610	1641	1675	
		12	12	12	12	12	12	12	12	12	12	
		11268	13800	16224	17076	17804	18384	18900	19320	19692	20100	= Rs 172568

M. J. Mitchell.

Non recurring expenses, 1911-1920. Mission High School, Manipal.

1911	Twelve and one half acres of land, enclosed and graded	Rs 3500
	Teachers houses on above land	9000
1912	Hostel for non-Christian students, to accommodate 60	16000
	Furniture for hostel	1200
	Two additional class-rooms with furniture	2200
1913	Four additional class-rooms with furniture	4400
	Hostel for Christian students to accommodate 30	8000
	Furniture for hostel	600
1914	Teachers houses	3000

Total 47900

Annual repairs	150 X 10	1500
" library, maps etc	200 X 10	2000
" servants	480 X 10	4800
" contingencies	250 X 10	2500

Teachers salaries for ten years 172568

Total estimated cost 231268

	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920
Estimated attendance	225	275	325	350	375	375	400	400	425	450

Estimated fee receipts for ten years Rs 37500

One half balance, which government should assume 96884

One half balance, which Mission should assume 96884

W. J. Mitchell

Oct. 1910 - Sept. 1911

DEC 4 1911

Mr. S. R.

Allahabad.

1. Dec. 14th, 1910 the Committee met and examined a plan of a house drawn up by Mr. Higginbottom, for the residence of a missionary in charge of the Agricultural Department of the Christian College. The Committee made several changes in the plan.
2. Examined and approved the plan submitted by Mr. Wing for the extension of the Girls Hostel. Also of the proposed site for the same.
3. Examined and approved of the demolition of the old Kotni and the using the materials in building a house for a missionary on the same property a little south-east of the old Kotni.
4. Approved the plan for a High School Hostel and the site.
5. Approved the site for a Christian teacher house.
6. Approved the site and plan for additional class-rooms to the High School.
7. Approved the site and plan for a building for the extension of the Mechanical and Electrical Engineering Department of the College.
8. Approved of the cutting down of the two Siras, one baitha and one big tree to provide play ground for the College.
9. Mr. J. L. Singh offered to buy the Satra School building and land for Rs 2500. The offer was refused. He then offered to buy the house in which he now lives and to lease the land. This was also refused. He then offered to ^{improving} expend Rs 500 on ~~increasing~~ the house if he were in return given the house rent free for thirty years. Because of the location of the house, the Committee was unable to recommend any arrangements that would limit freedom of action on the part of the Mission with reference to any of

its property for a long term of years.

10. In reply to the representation of the Katra Presbyterian Church with reference to the affixation of the boundary of the said church.

(1) No member of the Mission is aware of such promise having been made as has been assured in the representation of the Session - a letter from the Rev. J. Alexander, D. D., just received says, "I know of no ~~of~~ promise ~~of~~ ever having been made that the compound should be given to the church".

In 1905 a Committee was appointed to demarcate such land around the Katra church as seemed to it advisable to include with the church building at such time as the church would be handed over to a regular incorporated Indian Presbyterian church. The Mission proposed to do this not because of any money that might be repaid, but because it felt that church property should be administered by the Indian church when that church is ~~incorporated~~ incorporated.

(2) as far as the members of the Mission are aware there has never been any intention to alienate from the control of the Mission the property lying between the property of Mr. J. C. Jordan and a line ~~fairly~~ lying fairly near the church. It is true that the Mission has under consideration the erection of a school building on this site. The Mission does not think that a ~~neat~~ school building completely separated ~~from~~ the church by a suitable wall will spoil the church site. The pupils of the proposed school will be no nearer if as nearer to the residences of Christians living in Katra as they have been and are in the building now used for school purposes. Instead of being a harm to the community the Mission hopes that it will prove an advantage as the school building will include a hall, suitable for such meetings of a general character as cannot be held in the church. The Mission would indeed be sorry to take any action which would alienate from it the love and respect of the Christian community of the Katra compound, but it is our

hope that when our plans are understood ^{that} ~~and~~ all danger of alienation will be avoided.

(3) As to your first request in p.5. the Mission has authorized the ^(C)Property Committee to demarcate definitely boundaries of the Katra Church property and to erect pillars indicating the same. Further, that subject to the approval of the Board in New York the attorney for the Mission shall make over this property to trustees of the church, or Presbytery as may be determined by such articles of incorporation as the General Assembly of the Presbyterian Church in India may adopt.

11. Your Committee drew up plans for two houses, to be built in Landour as per Mission action (Special Meeting Minutes pp.6) got estimates from fourteen contractors, and let the contract for the building of both houses Appointed Messrs. R.M. Thompson & Son, Engineers to supervise the work. They to receive 5 percent of the cost of the work for their services. These houses are under construction and the estimated cost of the one on the Upper Woodstock ~~estate~~ is Rs9100/- that at the first, Rs8638/-.

12. On June 23rd.

13. Dr. Ewing was appointed to have charge of the alterations and re-roofing the smaller house in Etawah.

14. The Committee recommends that the offer of the Municipality of Etawah to purchase our City Church property be accepted and that the Board be asked to send a special Power of Attorney to make over the property to the said Municipality.

The terms are:-

- (1) The sum of Rs12,000 to be paid.
- (2) The triangular piece of land between the Mainpuri and Jaswantnagar roads as defined in correspondence to be purchased by the Board and made over to the Mission when the police chauki is moved, its site will also be made over to the Mission. *2½ acres.*
- (3) A piece of land in the North Section of the Church property 48' (East and West) and 42' (North and South) bounded on east by the shop of Buddha Mal, the west end line being determined by the West and North boundaries of the outhouse in the church compound together with a piece of land 11' (North and South) by 36' (East and West) to the south of Buddha Mal's shop to be retained by Mission for building a preaching hall.
- (4) The Mission to be allowed to build an upper storey to Buddha Mal's shop.

~~Resolved also that a revised budget be prepared to arrange for payment of the above purchases.~~

12. On June 23rd, a communication was received from H. Forman asking the Property Committee to suspend action on the erection of two houses in Landour and to take up the question of spending all the money appropriated for this purpose and *more* Rs6000 to Rs8000 [^] on one large house in Simla. The Committee felt that this was unwise to adopt and replied accordingly. A few days later, a plan of the proposed Simla house was received with a full statement by H. Forman. On receipt of this, the Missionaries at "The Pirs" and "Upper Woodstock" were consulted and they were unanimously of the opinion that it was better to go ahead and build in Landour.

The Committee, therefore, again replied to H. Forman that in view of the definite instructions of the Mission to build two houses in Landour during the

present year and in view of the fact that any delay in giving the contract would mean that these buildings could not be got ready for next season, and ⁱⁿ view of the further fact that on its merits alone the proposal of the house in Simla involving as it did the ~~increasing~~ ^{use} of debt did not commend itself to the Committee therefore,

they were unwilling to ~~accede~~ to his proposal that there should be delay. At the same time, the Committee suggested that a circular might be sent to the Mission as the Mission alone is competent to undo *what it had done.*

Tuesday July 11th, the Property Committee met in Patengarn and saw two sites possibly available for a new High School building. Then we saw possible new ground adjoining the Parkpur compound.

Recommended (1) That the House Father's house be altered and enlarged on the present site.

(2) That one line of servants houses to the south-west of the house occupied by Mr. Landy, be removed and rebuilt on the boundary line to the south-east of said house.

(3) That the block of houses between the Boarding House and that house occupied by Mr. Kempnill be removed.

(4) That in any re-roofing of Mission Houses, only those beams or rafters be removed that are bad. Such ones to be replaced by steel beams and good wood rafters.

(5) That a plan to scale of all properties to be acquired, repaired or erected be furnished to the Committee at once so that it can give final recommendations.

The Committee visited Mainpuri July 11th, and approved of the site and plans for Christian Teachers Houses for the High School.

Approved of the site for a Segregation Ward. Plans to be submitted.

Approved the raising of the walls of the main

rooms of the block of houses to the east of the house occupied by ~~the Mission~~ Mr. Mitchell. The rooms there to have a jack-arch roof. The verandah to be covered with country tile.

Recommended that the first hostel be located near the South West corner of the new plot of land, and that the plan of the one now under construction at the Jumna High School be adopted.

July 12th, the Committee met in Etah and recommended:-

- (1) That the verandahs on two blocks of houses south-east of the house occupied by Mr. McGaw be put into good condition using the country tile.
- (2) That the parapets of both blocks of houses be made of kiln burned bricks and plastered where required, part new and a part repaired.
- (3) That ^asmall room be added to the south-east corner house. This to be taken off of a part of the verandah.
- (4) Any balance of estimate to be used in putting a good flat roof on the same block of houses, where not already so roofed.
- (5) Approved the House Father's house nearing completion.
- (6) Approved the two new rooms being added to the School building and recommended that two small rooms be built in front. One to be used as an office.
- (7) Recommended buying both pieces of land likely to be available near the School.
- (8) Recommended the buying of a piece of ground at the back of the house now occupied by Misses Morrow and Ruchti for a Segregation Ward.

July 12th, the Committee visited Kasganj and looked at a number of sites, and

Recommended that Mr. McGaw get plans and prices of those sites that may be available and suitable and submit for action

In September A.G. McGaw reported on four available sites but there was nothing sufficiently definite to justify any

further action except to instruct Mr. McGaw to continue his enquiries.

July 13th, the Committee visited Jhansi and looked the compound over and recommended that the first hostel for Christian boys be built about 30' from the boundary line in front of the Police quarters and starting about 50' feet from the boundary line between the Mission Compound and Mr. Chatterji's compound.

(2) That the Headmaster's house be built at a right angle to the hostel and near the Chatterji's compound. Plans of both to be submitted to the Committee.

July 14th, the Committee visited Allahabad and marked out a line for a boundary wall to be built, beginning from the fourth pillar from the front of the Katra Boys School building verandah, running back in a straight line to a point 29 feet from the main wall of the house owned and occupied by Mr. Ghose and in line with the end of the verandah, thence in a straight line to a point 29 feet from the wall of the Angan of the said house, and in line with the front of the stable thence to the north buttress of the bridge. The above includes the roadway and the stable plot 19' x 27'. The land within the wall to be given to Mr. Ghose on a nominal rental of ONE RUPEE per year.

Recommended that the block of old servant's houses adjoining the Press be demolished, also the house in which Dr. Lucas sweeper lives, that four servants houses with rooms 7' x 11' inside measure and verandahs 8' x 11' be built in line with the servants houses, backing towards the city latrines.

That a blank wall be built from Dr. Lucas's stable to the gate-way.

Suggested that the present stables be demolished and the stable moved nearer the carriage house.

Recommended that a door-way be cut so as to provide

a kitchen in the house occupied by Dr. Lucas, using a bath-room, and that in its place a bath-room be built on the verandah.

That one servants house be added to the present line occupied by Dr. Weld's servants, and in connection with his house.

That some of the block of servants houses between the College and the house occupied by Dr. Lwing be demolished and rebuilt so as to give each servant a room 7' x11' a verandah 8'x11' and an angan 11'x11'.

Wm. T. Mitchell,
Chairman

North India

Christian Teachers $\frac{1910}{74} - \frac{1911}{96} - \text{Increase } 22$

Non Christian $62 - 52 - \text{Decrease } 10 -$
 $\frac{136}{-} - \frac{148}{-} - \text{Diff } 12$

Students Hindu $571 - 640 - \text{Increase Hindu } 69$

Non Hindu $1652 - 1764 - \text{" Non Hi. } 112$
 $\frac{2223}{-} - \frac{2404}{-} -$

RECEIVED

47 UNIVERSITY PLACE.

JAN 9 1909

Mr. Speer.

New York, January 7th, 1909.

Mr. Robert E. Speer,

Secretary, Board of Foreign Missions,

156 Fifth Avenue,

New York, N. Y.

My dear Mr. Speer,

Accept my thanks for your favor of the 5th
instant enclosing paper on Educational Work in India, presented
to the Board after my departure Monday afternoon.

Herewith I return the paper which I have read
with much interest.

Faithfully yours,

George Alexander.

Encl.



WARNER VAN NORDEN
786 FIFTH AVENUE
NEW YORK

RECEIVED

JAN 12 1909

Mr. Speer.

11 January, 1908

Mr. Robert E. Speer,
Board of Foreign Missions,
156 Fifth Ave., New York City.

My dear Mr. Speer:-

Your very kind letter of the 6th is received, with the enclosure in reference to the educational work in India, which I return, as requested. I appreciate your courtesy in sending me the copy, and also information as to what was done at the meeting. The action of the Board as contained in the minute on the records is of the same milk-and-water character as its action for the last twenty years on the same subject, and really amounts to nothing, except a feeble effort to placate Mr. Severance. The attitude I have maintained before the Board on this subject is one that cannot be changed, and must inevitably prevail in the end. For a Christian Mission to permit pagan teachers in its schools is too absurd and inconsistent for discussion. This is a line of conduct that would be tolerated in no other walk of life. Think of a Republican Club educated by Tammany sachems! If our practice in India were generally known to the church it would raise indignant opposition. After the dinner at the Club, when Mr. Severance made his statements, (a secret known to thirty men cannot possibly be kept), a prominent

lady in the church, of great wealth, and a most liberal giver, especially to the missionary cause, asked me in regard to the use of heathen teachers, and told me that she would give nothing more toward the work of our Board until this practice is discontinued. As I have often said in the Board, the maintenance of schools for secular teaching by pagan instructors, may be said to amount to a breach of trust, for the money confided to us is given generally by poor givers, in small sums, solely for the preaching of the Gospel.

In the paper which I return much is made of the college at Lahore. There is an abundance of evidence to show that this is purely a secular institution; that there has never been a conversion within its walls; that a large proportion of its teachers are pagans; that it is used almost solely for the education of students who profit by it for business and secular purposes; that the Bible reading and teaching is a mere form; and that it is no more a Christian college than the Mosque of St. Sophia is now a Christian church, for which purpose the walls were reared more than a thousand years ago. These facts are not communicated by us to the church, but it is useless to deceive ourselves; and try to quiet our misgivings, by weak statements in regard to Bible teaching, which, whatever it is, seems to have not the slightest effect upon the students, for ^{by the} College's own statement we find that 93 per cent. are out and out acknowledged pagans or Mohammedans.

A certain amount of school teaching is wise, especially with children, but I am strongly opposed to high schools and colleges carried on by our Board, with money given solely for the extension of the kingdom of Christ.

Pardon my writing thus, as it is only a repetition of what

you have heard many times from me in the Board, which always looks weary when I discourse on the subject, probably saying within themselves, "the same old chestnut". Notwithstanding, the Board will some day come to my way of thinking, but perhaps not until after the Church has been awakened.

There is just one more point which I may express to you, but which I would feel a delicacy about, before a Board composed largely of ministers, and that is, that the ministerial mind lives in an environment of study and education, from earliest youth to old age; hence, they often take an unpractical view of things which seem quite simple and plain to us poor elders. They naturally argue strenuously in favor of education, no matter what it may come to, just as we, possibly, go to the extreme on the other side. In the minds of the ministers and missionaries there seems to be an insurmountable objection to making the change, and getting rid of the pagan teachers. After the War, the whole country was agitated, and Congress was stirred with discussions as to how to resume specie payments. For fourteen years doctrinaires suggested a hundred different methods. Horace Greeley said "The way to resume is to resume". The government adopted this plan with fear and trembling, the whole country dreading the result, but on the 1st of January, 1879, the resumption was effected without a jar, and was the beginning of an era of great prosperity. The parallel is obvious.

Very truly yours,

Warner Van Norden

For file of
Hon. Secy of
Boys' Socy

Copy

L a h o r e,

March 25, 1908.

Dear Mr. Severance:-

The main topic of your letter is, How shall we supply teachers and preachers when the great ingathering comes? The demand will be for two purposes:

I. The supply required for high castes. This will come largely out of those who come in the crowds and who are already being trained in Mission Schools and Colleges.

II. The supply required for low castes and outcastes. Experience has proved that the best workers for these come from among them. Others whether new converts or "born Christians" can not readily lay aside age-long distaste for contact with low castes.

I. To meet the first need our schools for both Christians and Non-Christians should be greatly improved in the following respects:

1. The staff should be made up of a larger proportion of capable, earnest, well-trained teachers on sufficient pay to keep them in Mission Service.

2. Better equipment especially furniture.

3. Some buildings should be rebuilt, especially Ambala City and part of Lahore building. I do not believe buildings should be much enlarged, even though scholars would soon fill buildings twice the present size. But with improved staff, furniture and buildings we would be able to select the best students and do high grade work on the secular side.

Remarks on I. 1. To secure a sufficient supply of the right sort of Christian teachers the following course should be followed:

(a) The salaries should be made ample for the needs of Christian men with Christian families. It is most unreasonable to set high standards of living for our Christians including many wants unknown to Non-Christians and then expect them to live on an income as low or but slightly higher than Non-Christians, who moreover have the Joint Family System. Therefore salaries should be 50% higher for Christians teachers of the right quality in ability and spirit.

(b) Continuity of policy sufficient to secure permanance of employment - not left to the caprice of individual missionaries but be permanent employees of the Mission.

(c) Scholarships provided in Forman College and Normal Training College for bright young Christians who will give bond to teach at least 5 years in Mission Schools.

(d) Break down the prevelant idea that it is unbecoming for a graduate to teach primary classes, by making pay depend not on classes and subjects taught, but on University standing and personal qualification of teacher. Hence posts should not be graded as at present by giving higher salaries to teachers of higher classes, but depend on teacher's qualifications, the management of each School to determine work to be done by each teacher.

The cost of this proposition - to have only Christian teachers as soon as they are available - works out as follows:-

1. Increase of salaries of present teachers of first quality who will otherwise enter Government Service, 5 at Rs.10/ per mensem.....Rs. 600

2. Increased cost of substituting present available Christian teachers not in Mission Service for Non-Christians, 10

persons at Rs. 10/ p.m.....Rs. 1200.

3. Scholarships for eligible candidates at following rates:

6 in High Schools at Rs. 5/ per mensem.....	Rs. 300
4 in First Arts Course at Rs. 10/ per mensem.....	" 480
4 in B. A. Course at Rs. 12/ per mensem.....	" 576
4 in Normal School (vernacular) at Rs. 4/ per mensem."	192
4 in Training College (English Course) at Rs.15/ p.m. "	600
Total 30 Scholarships annual cost.....	"2208
Total additional cost 1st. Year.....	"3000

As there are about 160 teachers in our 8 schools for boys (including 2 schools for Christians only) and about 30 are Christians, it will take at least 6 years to supply 130 more Christians to fill all the posts. The average time a scholarship would be required by each candidate before he would be available as a teacher would be 3 years. Were the candidates for the 30 Scholarships found at once, not more than 10 new teachers would be available each year. About as many more would prepare themselves, or come from other places, if the pay were raised to the standard indicated. Hence during 6 years the cost of Scholarships would not be materially reduced.

The present average salary of our 160 teachers is about Rs. 30/ per mensem. By the standard given in 1.(a) we would have to increase this by 50% or to Rs. 45 p.m. This would be their average pay after they had gained 3 to 5 years experience. Most of the present teachers are receiving maximum rates for their grades. So we might say that the starting average salary of these men would be Rs. 40/ not 45. Hence the 20 new Christian teachers would cost Rs. 10/ p.m. each more than the present or an annual total of Rs. 2,400. Allowing total of items 1,2,3 above to stand as a constant increased expense for 7 years and allowing

Rs. 2,400 as an annual increment during six years (after the first) we have the following figures for annual cost for first 7 years:-

Total increased cost for 1st. Year.....	Rs. 3,000
" " " 2nd. "	" 5,400
" " " 3rd. "	" 7,800
" " " 4th. "	" 10,200
" " " 5th. "	" 12,600
" " " 6th. "	" 15,000
" " " 7th. "	" 17,400

The figure for succeeding years would remain about the same as the saving on scholarships would be required to meet increases in salaries after the probationary period of three to five years had terminated.

This increased cost would be reduced by increased Government grants. The present annual Government grants to these 8 schools total about Rs. 21,000. As this is not more than four-fifths of what would be earned by the schools (with no more pupils than can be now accommodated) if the character of the staff and the quality of the work were improved, we can safely add one-fourth more viz: Rs. 5,000. The increase in grant would begin at once and reach this sum in probably 5 years.

Hence the above increased cost for a Christian staff would be reduced to Rs. 12,400 per annum after seven years. As the Mission is now contributing Rs. 25,000 annually to the expense of these schools, it would mean an addition of 50% to the appropriation for the education of Christian and Non-Christian boys and youth throughout this Mission.

To undertake any such scheme as this, it is most important that this plan have a guarantee of financial support for ten years.

On no other basis can we give scholarships or otherwise encourage eligible young Christians to enter our educational service. With such a guarantee we could get and keep the right men. New life would enter into the whole system of preparation of workers and teachers.

I am confident the Mission would be most careful in developing a policy by which greater spiritual influence would be brought to bear on all youth in our care. My experience and acquaintance with the opinion of other educators lead me to have a strong conviction that this or some similar course is the only way in which we can get adequate results from our present educational machinery. We have an extensive plant and the good will of an appreciative public, but some additional expenditure is required to get full results.

You will see I have not attempted to answer your questions in detail but have given you above somewhat of a connected plan bearing upon several of the questions you have asked. I shall now take up some of the questions as yet unanswered:-

(1) It is the unanimous opinion, I think, of the Mission that the present school system is not doing all it possibly can as an evangelistic agency, due mainly to an absence of Christian teachers.

(2) The personal influence of some of the Christian teachers as well as of the Missionary Principal is very strong in every one of our schools, not only over the boys but the parents as well, who show a considerable degree of friendliness, and if they are old students themselves, a degree of gratitude. No systematic effort has been made to secure financial help on the basis of this gratitude but it might be secured in some quarters, especially if the schools were in better condition to claim it.

(3) The personal contact of teachers with the boys is almost unlimited and they very rapidly respond to the subject of personal

religion, but the great difficulty is that they are prevented by family ties and the impossibility of self-support, should they become Christians at once.

(4) Conversions do not often occur while the boys are in the schools. But during the past 6 months I have had 3 young men who had previously read in Mission schools come to me for additional instruction and one has been baptized and the other two could be at any time were it not for questions of support. Since I received your letter two Mohamedan students - utter strangers to me - have come asking me to read the Bible with them, which I am doing twice a week.

(5) I believe that a greater freedom is shown by school boys and college students today with reference to religion than was the case 3 years ago. The present so-called 'unrest' is making them more independent of the opinions of their elders and relatives.

(6) Boarding schools would afford greater opportunity of contact with the boys, but until our school teachers are more largely Christian men, there would be no advantage in increasing the contact until we have had men able to take advantage of it.

(7) It is quite possible that some method of education different from the present would be more productive of spiritual results but I do not think we should cut free either from Government support or from Government standards and methods until we have secured more Christian teachers, and in that case, only, if our opportunities for spiritual work should be limited by Government more than at present.

You will please notice that I have said nothing under para. II while my work is mainly in connection with schools for Middle and High castes, my convictions are very strong that we shall make a great mistake if we continue to neglect the low castes who are eager to accept Christianity with all its benefits. If both lines

of preparation for the great ingathering can not be adequately financed, I believe we should cut down schools for higher castes and develop the work among the low castes.

You are quite free to use this letter and my name in any way that you may think wise.

With very pleasant memories on my brief visit with you and earnest prayers that you may be kept and blessed in your work;

I remain,

Yours very sincerely,

Walter J. Clark

P. S. After reading this letter, Dr. Griswold made the following remarks in writing:-

"I heartily second the contents of this paper. I believe that this method would make our High Schools really spiritual, so as to do all that they are capable of doing. At the same time I do not believe that we can reasonably expect any very large increase of baptisms from school work for some time, however ~~efficient~~ such work may be. The classes which patronize our High Schools are the classes which are not pressing into the Kingdom of God. Still, it is, I am sure, a sound policy to make our educational institutions really efficient, so that whatever is possible may be accomplished through them. Our immediate hope is in the evangelization of the accessible classes."

WJC

EDUCATIONAL WORK IN INDIA.

At the dinner at the Metropolitan Club, on Nov. 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seem^{ed} to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger ~~number~~ expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-ChristiansCh

The point which gave Mr. Severance concern, has given concern both to the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics

here; it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending arts colleges, 4162 were Hindus, 217 were Mohammedans, and only 29 were native Christians, and of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine, and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges), 51 were Christians, 1058 were Hindus, 35 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending arts classes, the others were studying law, medicine, and engineering. In the province of Madras, out of 3036 students in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 208 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one college being at the Christian College, Madras. The public service attracts by far the largest numbers of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of Colleges and High Schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Dr. McMurtrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions,

the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should be continued."

I have a copy of the replies received, the substance of which is included in the following items in the Index:

"Non-Christian Teachers--

"They should be got rid of as soon as possible. *have*
We ought to contract our sphere of work, rather than ~~leave~~ them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Sometimes give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be employed.
Many teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the very ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. S. S. Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,"

"We are obliged still to rely on non-Christian teachers to carry on the work of instructions. I say 'still,' for when Mission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of ~~any~~ such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been ~~seen~~. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians as if it were an inevitable necessity. However this may be, I know of no educational missionary

who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Established Church considered all the correspondence gathered by Dr. McMurtrie and referred it to a strong committee, and then adopted the following recommendations presented by

the Committee:

"1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. That ^{with} a view to efficiency and economy, any of the Institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the educational of non-Christians and of the employment of non-Christian teachers in mission schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large num-

bers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.
2. - Whether the evangelistic effectiveness of the schools might not be increased by the devotion of more missionary time, especially to the superintendents of the schools for non-Christians.
3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.
4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1891, as follows:-

"(a) - With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to Educational work and more to Evangelism, your Committee would suggest:-

1. That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz. Lahore, Jalandar, Lodiana, Ambala City, Dehra, Saharanpur, Furrakahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sabathu, Hoshiarpore, and Ferezepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time ~~times~~ to general Evangelistic work. The Lahore College is the only institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general Evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of

God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work: It is recommended that one or more of the High Schools in each Mission be closed, and to this end,

Resolved: 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their Mission Schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other Evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure:

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive head-masters."

With reference to the third inquiry, the Punjab Mission made the following report:

"1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a Native Christian Teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each Missionary Professor work in this line. Once a month a general meeting of the Temperance Society is held which is opened by prayer.

6. In working the curriculum, only one non-Christian Assistant Professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental Classics, which, at present at least, seems to be unavoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the

educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently with earnest Christian belief.

9. The College is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10. Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America.

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 25677. from Government grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Dr. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Often times distinguished persons from the outside, travellers, visitors or missionaries are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the Gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian college, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community: to wit, our pastors, evangelists, and head masters, etc. Here too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic

work.

The results of the college work as seen in the Christian men educated here alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry the Punjab and North India Missions replied jointly:-

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools, They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.
4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.
5. The school-house should be sufficiently large and built on principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it! It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been

sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers.

A clear ^{distinction} ~~definition~~ needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls: two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools: Two Training Schools for village boys and girls, one for each sex: and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are 2 colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410	410
Woodstock High School and College		138
High Schools for Christians		282
High Schools for non-Christians		2,164
Middle Schools for Christians		214
Middle Schools for non-Christians		199
Middle Schools non-Christian girls		361
Training Schools Khanna and Ferozpur		35
Primary Schools in cities		1,426
Village Schools (in part)		203
Total		5,432

The total cost of these schools in 1907 was Rs.223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in field	33,115
Board grant	41,610
Total	Rs. 223,607

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs.103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs.56428. The Government grants-in-aid amount to

Rs.12869. There are other revenues amounting to Rs.3199. This leaves a balance of Rs.31290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs.47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs.51134; from Government grant-in-aid, Rs.28441; from other sources in India, Rs.29916; from Mission funds through the Board, Rs.10320, or about \$3,000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one Middle School, and the Forman Christian College in Lahore. There are also 13 Primary Schools connected with these High Schools. The total attendance is 3,754, and the annual net cost to the Mission is, Rs.3,548."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five High Schools, Middle School, College, and thirteen Primary Schools, is \$1,000., or about 35 cents per annum for each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said, that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply, that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a

position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers, and this is what we ought to do when we can: but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.00, for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary

Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, &c, &c. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been ~~even~~ less attention paid to the use of mission schools ^{as an agency} to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something

Jagraon Station.

1. Prayer for work opening among Chuhra in Sidhwa near Jagraon.

but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the ideal of teaching before the minds of young Christian men as a sacred calling; (3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station--

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the Gospel.

2. Prayer for a Hindu Swami who seems near to Christ.

3. For Pundit Kanshi Nath and his family that they may be saved from a great temptation.

4. For the church and community at Ludhiana--for the spirit of unity and devotion to Christ.

5. For the Boys' School--for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.B.B.S. the men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.

9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Khanna Station.

Earnest prayer is asked for the work in this district.--

(a). In the School.

(b). Among the scattered Christian community.

(c). Amongst the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Chuhars in Sidhwa near Jagraon.

2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district:--

(a). That the work done among the non-Christians may be fruitful.

(b). That the work done among the Christians may count much in building up the communities in their spiritual growth.

(c). Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add also that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of these missionary efficiency. We would fain have them more efficient,

but that they are in some measure at least accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

It would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the assurance of the Board's approval of measures for the development of more native teachers and their rapid substitution for the non-Christian teachers, in all the Stations of the Missions.

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A. B. C. CODE, 4TH EDITION

OFFICE OF SECRETARY

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

MADISON SQUARE BRANCH
P. O. BOX NO. 2

March 22, 1909.

My dear Mr. Speer:-

I send you herewith a copy of a letter just received
Rev.
from Edgar M. Wilson, of the Western India Mission, as I think you
may want it in your file in reference to non-Christian teachers.

His letter is a reply to a general question of mine,
growing out of Mr. Severance's criticism.

Very sincerely yours,

Henry White

EXTRACT FROM THE LETTER OF REV. EDGAR M. WILSON OF SANGLI, INDIA.

.....

As to the employment of non-Christian teachers in schools:-

In primary vernacular schools we have employed some, where a Christian teacher could also be associated in the work. Perhaps there may have been some cases where they have been employed alone (but if any they have been few) but I do not think such a school is worth while keeping up and I think the Mission is pretty much of that opinion. Here in this school we have two non-Christian teachers and four Christian teachers employed. We feel that we must have some Brahmans to stiffen the scholarship of the others. Our Christian teachers like almost all our Christians come from low castes. In the shop we also have several head workman who are not Christians. I do not think that their presence has seriously interfered with the Christian atmosphere of the school. As our scholars are low caste in origin the masters care little or nothing as to whether they become Christians or not. As most of them belong to Christian families they are in their eyes already Christians anyway. I am always glad to put in good capable Christian men when I can do so, but oftentimes I do not feel that it is right to discharge a faithful Hindu who has served me in an emergency, just because he is a Hindu.

When we come to the ordinary High Schools for Brahman boys, the case is quite different. I would not, of course, include them all under any one criticism for some are no doubt much more effective missionary agencies than others. But where you have a missionary at the head with two or three Christian masters and half a dozen to a dozen Brahman masters and the students mostly Brahmans, you have conditions which make effective Christian work very difficult. Every Brahman master is interested in seeing (in a quiet way, of course) that no

Brahman boy is perverted. The Christian masters have not the standing with the boys which the Brahman masters have. A considerable part of the time and strength of the missionary is necessarily taken up with administrative duties. I had such a school one year when I first came to India and I have visited others since. I do not want another. I suspect too that another of the influences which work against conversions in such a school is that so often instruction in religious matters is given in English instead of the vernacular. This is perhaps a necessity as the students are there to learn English and would probably resent Bible teaching in the vernacular. All the same it is very unfortunate for it is very hard to convince a man of anything, - sacred or secular - in anything else than his native tongue. I think that it would pay to make an investigation of all the High Schools and Colleges, and see whether there is any relation between their success or failure and their practice of giving religious instruction in the vernacular.

Lahore, 6th April, 1909.

RECEIVED

MAY 8 1909

Mr. Speer.

Robert Speer Esqr.,

My dear Mr. Speer,

I do not know that I have anything of importance about which to write, yet I am aware that considerable time has elapsed since I sent anything in the shape of a letter. Our winter here has been a very busy one. Our house has ordinarily been filled with guests. Mr. and Mrs. Innes came and went. They made a very favourable impression upon us all. Should they feel led to offer themselves to the Board for service in the Punjab, I should strongly recommend their appointment which would, of course, be without salary. I think, however, that, as is the custom with the C.M.S., every honorary missionary should come under precisely the same conditions and regulations as pertain to others under appointment by the Board. The general work here in its several departments, has increased, and one finds it impossible to do much more than touch little bits of it here and there. Dr. Griswold leaves to-day for Bombay, Jerusalem and New York. We shall all miss him much and long for his return. I am very desirous that when he returns he be required to do only half work in the College, the rest of his time to be devoted to an enterprise which we think of the utmost importance. There is not in India a periodical devoted to the meeting of and dealing ^{with} honest and dishonest criticisms of Christianity, such as are so prevalent in these days, specially in Arya Samaj circles. Dr. Griswold is peculiarly fitted to be the editor of a monthly periodical, the chief business of which would be to deal with such questions. We have estimated that in order to remove any financial anxiety the paper would have to be subsidized to the extent of some two thousand

FORMAN CHRISTIAN COLLEGE,
LAHORE, INDIA.

rupees a year, and we are hoping that Dr. Griswold, during his furlough, may be able to find some individual who will undertake this amount. I am glad to hear through your recent letter to him that Dr. Griswold is to go to Edinburgh next year. I have received great lists of questions from two of the Conference Commissions, and hear there is another in the way, *Am* hoping to be able to do something with these during the next two months. Just now I do not feel able for much except unavoidable things. The summer heat is beginning and I usually find April and May, though not the hottest, the most trying to me. I was perfectly well from October to March but the return of my old head-ache with the return of the heat is both discouraging and depressing. Lahore is just trying to recover from a Vice-regal visit. Things political are still in a very ~~stagnant~~ ^{tense} condition. It is a new India, and one is perplexed in the extreme when he undertakes to forecast anything. With cordial regards,

Yours affectionately,

J. C. R. Ewing.

C O P Y .

Ludhiana, April 14, 1909.

Warner Van Norden, Esq.,

Member of the Board of Foreign Missions,

Presbyterian Church, U.S.A.

Dear Sir:-

Mr. Speer has favoured me with a copy of some remarks which you have made upon the heathen masters in our India schools. I have been much interested in your criticism. I take the liberty of sending you a copy of a report upon the work of this mission, which I as president of the mission made last year. You may already have seen this report, but I send it to give you all the facts I could gather up in the time allowed. These were not gathered by asking for reports, but were gathered by myself after a personal inspection of every institution and a conference with every principal or superintendent.

You will see that I have been severe in my criticism of the evil of the non-Christian teacher. I am glad to say this mission is working hard to remedy the evil. I am sure we all feel the need of radical changes.

It seems to me however that you have exaggerated the evil, and possibly a fuller knowledge of the situation would lead you to modify your judgment. For instance, take Forman Christian College, which you characterize as "a purely secular institution." If you will turn to my report you will notice that of fourteen professors eleven are Christians. The non-Christians are first, two professors for Persian and Arabic, one a professor of mathematics, and another a professor of chemistry, if I remember rightly.

The Christian professors are all engaged in teaching those

secular subjects which enable them to influence the minds of their scholars directly along the line of Christian culture, e.g. Prof. Sirajuddin, a Christian convert of this College, teaches philosophy and is able to expose the false philosophy underlying the Hindu and Buddhist faiths, and also the false philosophies underlying much of modern Islamic teaching.

The 29 Christian students are not only being trained for life's work but for mission service. Of those who left college this year, three have volunteered for mission service, one comes to be second master in our High School in Ludhiana, another is teaching in our high school at Ambala during his vacation. Most of them go into mission or church service. Let me mention a few: Rev. Talil-ud-din B.A., pastor of the First Presbyterian Church Lahore and Superintendent of Presbyterian Home Missions, Lahore District; Mr. Bihari, B.A., a convert of the Lahore College, head master of the Ludhiana City High School; Prof. Makkan Tallo, M.A., second master in the Rang Mahal High School Lahore and soon to be the head master of the Ambala City High School; the Rev. P. K. Sircar, B.A., head master of the Dehra High School for Boys and Evangelist in that city; Prof. Jamaluddin, B.A., head master Julundhar City High School; Mr. J. W. MacCarrell, late headmaster of Ambala Cantonment School; Mr. Ram Lall, F.A., head master in the C _____ Boys' Boarding School, Ludhiana; Mr. David, B.A., just appointed second master in the same school.

These men employed in our Mission are on the average the peers of the missionaries and are all consecrated men who have foregone the chance of lucrative government service to help evangelize their countrymen.

The fact that nearly 400 non-Christian students are being educated in Forman College cannot be fairly made to discredit the school; some are converted while in college--others afterwards, but all are made

to feel *many* to openly acknowledge the excellency of the person and gospel of Jesus Christ.

The fact has been well established that our educational system has converted much of the thought of the province. Idolatry is no where popular among educated men--all reform cults are monotheistic and some of them regard Jesus as the greatest teacher in the world.

Surely, this result of mission school teaching is one we may praise God for. The ground is being prepared and the good news of salvation is being widely proclaimed.

With all their imperfections the mission schools have a place. We want to displace the non-Christian teachers as soon as possible. To accomplish this end we have set ourselves definitely to work.

Please do not suppose we resent your strong attitude upon this subject; we are glad for the visit of Mr. Severance and for your words of criticism. We know they come from a heart beating in sympathy with us. We are glad to have truth plainly and boldly stated. We do not want you to fail to see the good while you swat the evil!

My own work has included a good *deal* in that of education. I was Principal for a while of our High School at Rawal Pindi (now N.P.) and again of the City High School Ludhiana. For four years I was in the Theological Seminary at Saharanpur and for five years Principal of the Christian Boys' High School at Ludhiana.

But my principal work has been that of preparing ^{and} publishing a Christian literature in the vernacular language. I have always been a preacher to the Hindus and Moslems, in city and village. Just now, besides writing, translating and publishing books and tracts, I am editing a paper I founded 38 years ago--the Nur Afahan (Light Reflector) I wish the lady who cannot contribute to secular schools could see her way to give us the means of publishing the gospel by preaching in the

villages and by publishing it by the printed page.

Trusting you will pardon this long letter, I am

Yours in the fellowship of Christ,

(signed) E.M. Wherry.

ackn. to mission letter

5/19.

Jagroni April 20th 1890

RECEIVED

Mr. Speer.

My dear Mr. Speer. I
wonder if it has been
a year since I last wrote
to you. If it has I am sorry
and beg your pardon I have
thought so often of things I
wanted to write - and it has
not been because I had
not time, but when I am
interrupted greatly I do not
write letters unless on business
which cannot be put off.
After having worked for the
most part in the school here
for a couple of years. It was
a real pleasure to get out into

the district and thus be able
to see more clearly the advance
so far as this district is con-
cerned it is most encour-
aging and seems as if
the ^{very} thing necessary now
was a large number of reapers
the harvest is ready and as
so often has occurred before
when this condition is arrived
at there are men & women
to go & gather the wheat.
why is this? "we are so blind
as my people." There are so
many things to do and
we seem to neither have the
people nor the means to
work with. God must have

a better way. which we
have not yet seen.

I am convinced that if we
had the men & women to go
out we should have hund
reds of baptisms where we
have one. but they all need
much patient teaching and
this is a great problem.

The Sikhs, Hindus & Mah. are
giving to talk about "raising
the depressed classes." and if
the churches here were awake
they would see their opportu-
nity of gather them in for Christ
If it is so hard for us to
change our habits what must
it be for them & yet they
do in a wonderful way.

As to self-support India

will have to solve that
question. but sometimes it
looks as if it would only
do it - when there was no other
way to sustain this Chris-
tianity. I still however, hope to
see our Indian churches run
by themselves. they are so capable
when they determine to do any
thing. A question is soon to come
up here now. We expect to fully
organize our church at Jazair
ap. to the present Mr Ahmed Shah has
acted as pastor, but is employ-
ed by the Mission and is now
old & weak. We could not with-
out hurting his feelings even
propose a pastor other than
himself. The congregation is
not able to support him

a better way. which we
have not yet seen.
I am convinced that if we
had the men & women to go
out we should have hund
reds of baptisms where we
have one. but they all need
much patient teaching and
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If it is so hard for us to
change our habits, what must
it be for them & yet they
do in a wonderful way.

As to self-support India

we do not seem to be able
to get them. I cannot help
thinking that with the districts
so open to the prospect of
getting the Chukra's & soon the
Chunnars in large numbers
we could afford to let the
regular school work in the
cities go at least for a
few years. doing only such
work as is possible during
the summer months. 7

This school in Jagraon has
now come to the place
where it grows without an
effort and it was begun
because the need was very
real. It seemed as if we did
not get the children & teach

them something, it was in vain
that we would try to improve
the class. The school now has
twenty pupils but when the rains
begin we do not know where
to put them. Everything is so
high priced now that we have
not enough estimated to pro-
vide for them. It surely does
seem to be important enough
to support. We have been looking
at expenses & find that it is about
the cost for teachers, it is \$1.35
a month for each pupil.
We should like to have some plan
for the future. Sometimes now
is that as the need arises we
could go on with the building
a dormitory & a couple of ver-
andas would answer but
now. but the running expenses

of course will increase with
the increase of the school.
The munga buildings, are now
empty, and when planned up
will be used to advantage. We
thought that having to have
a school this year we
put in a school for
money, so it remains to be
seen what we can do.
As to men & money from
America it seems to me that
until India shows signs of
helping more, and until all
our work is re-constructed
to suit present conditions I
at least, can not make a
real hearty request for more
although we do need them

I am glad to hear that
either you or someone or other
at the Board of Missions will be
interested in.

With kindest regards,

Yours sincerely

S M Whiting

A Hindu woman at Delhi—Pandita Gayatri Devi—delivered a public lecture in Urdu in the Ram Theatre at Delhi on the 29th August. Her subject was "The duties of men towards women." The lecturer spoke on the present condition of neglected Indian women and maidens, men trying selfishly to become graduates; gaining education in various branches, becoming reformers for the good of men only, crying in all parts of the country for bettering their own condition socially, fighting with the rulers for political rights, but all the time ignoring their "better halves."

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MAY 17 1909

Mr. Speer.

Ludhiana Punjab India

April 22 1909.

Robert R. Speer Esq. Sec. Punjab Board of Education -
156 Fifth Avenue - New York City
U. S. A.

My dear Mr. Speer,

Your letter of March 12th came to hand ten days since. I have written you enclosing a reply to Mr. Van Dondan's note on Formulation of the College.

I am much gratified at the appreciation you have shown for my Report. I sent you a copy of the Harvard Field with a notice of our Annual Report. I appreciate his suggestion that the Practice of School work should not come first, but the more interesting items of Experience in Evangelistic work. If I am asked to edit the next Report I will add on that suggestion. I was tempted to go more fully into the question of work & means to improve our Educational work, but I felt that as a kind of Bishop's president, I had gone as far as I dared if I were not to cause antagonism by taking an extreme position. I agree with ex-president Roosevelt that a Reformer who would reform, must begin at the point where we now are and work upward. My suggestion has created a strong sentiment in favor of Reform & helped those who have longed for change in regard to the Home & the Teacher. The practical difficulty is to get the Christian Teacher qualified for his work. We shall have to create most of them & this will take time.

I am not prepared to condemn our ^{pioneers'} methods out and out. Our mission had no choice in the matter. Education was the only sphere open. The East India Co was not friendly to missionary work and even Christian friends recommended great caution in respect to the preaching of the gospel, we were in the position of the ^{first} missionaries in the ^{or Syria} ~~Soudan~~ without any Christian population to whom we might go. There was no liberal movement among the people. Our schools have created that spirit so far as we have it today. No population has been really open to the gospel except the low Caste people. Our missionaries in China, Japan & Korea know nothing of Caste. They have an intelligent people yearning for freedom, Buddhism is dead & Shintism a cult. Not so with Hinduism & Islam. I believe God distinctly ^{led} the missionaries in their educational work. All parties, capable of forming an intelligent judgment, have decided that our educational institutions have not only converted the ideas of the better classes, filling them with aspirations after better things, but also lifted up our Christian brethren to the high place they now occupy as educators & leaders in the country. India cannot be compared with any other mission field. Its position is unique.

The time has come when we must make changes and inaugurate a different policy in our work. The doors have been opened that were long shut up. The people are stretching forth their hands. They are seeking for better things. Many have been out new sisters

they either have no water or fail to quench the thirst which calls for pure water. Hence the great Evangelistic Movement, which is limited by no bounds or lines. Our success in raising up the low caste people has moved the highest classes to undertake to educate the low classes. Mr. Gokale, the foremost reformer has a school with 300 pupils - all pariahs. We too must educate this class & the village school has come to the fore all over India. We shall hereafter educate more - not less. Some of our high schools may have to be closed in order to provide for training schools where we can make our teachers. Our Indian Educated Christian men must take up the responsibilities of higher education & leave the missionaries free for village work. This we are striving to do. Dr. Gibson & Mr. Barton are now actively engaged in village evangelization - Mr. Corlay has been able to do more. I would like to see Mr. Fred. I. Weston free - also Whitlock in Lahore. I don't think Gray is cut out for village work. He is doing his best work where he is.

I do not wish to intimate that you are mistaken in what you say about our missionaries becoming so absorbed in Educational work as to have failed to do their share in the Evangelistic work. I think this is true. Twenty two years ago I wrote a paper advocating the employment of Educated Indians to manage our High Schools so as to get ~~fast~~ seven men for District work. I spoke as a voice in the wilderness. Two years ago I published that article in the Harvest Field. So

has since been quoted favorably and one writer says that I had been 20 years ahead of my Indian contemporaries - a compliment I do not feel I deserved. I am however glad to find some of my friends in this mission advocating this scheme & it may be gradually adopted.

In order to provide the teachers we need I would start a Normal Training School at once and put into it all the material I could find in the Orphan School at Saharanpur and the Christian Boarding School at Ludhiana. I should train these youths for work & covenant with them & their parents that they must render a certain number of years service for their schooling & out of this Training School provide for teachers in the lower grade schools. If such a plan were inaugurated as a part of our Educational system it would not be long until we should see the loss of Non-Christian teachers. For that school we should need money. Write our friends Mr. Deverance & Mr. Van Norden & others in sympathy with such a plan to purify our schools of heathen influences provide the means for such a school? This is my suggestion. I would be willing to see the Ludhiana Christian Boarding School converted into such a Training School. We would need a Normal Trained Master or two obtainable in this country. The higher classes could be taught in the City School. I am glad you are to have Dr. Andrew F. Jones in

New York. I am sure he will do good work.
He is a grand man.

The donation of the Am. Tract Socy of \$1000 a year is due to an arrangement made some years since by them in conjunction with the London Religious Tract Society for the establishment of a Japanese Tract Society as a National Christian Institution.

I knew Mr Thornton, he was in his house where the Conference was held & he & Mrs Thornton gave us a light luncheon daily. I also dined with them one day. He was on the Executive Committee with me for that Conference. He was a grand man and we have suffered a great loss in his death. His life was an inspiration.

Alas, I feel the truth of your word that many of us take the responsibilities of the winning work too lightly. It is so easy to become used to sin & degradation around one — so easy to excuse oneself from the hard things of our Calling. Some men & women seem to be killing themselves — others to be avoiding the hardships. We need the inspiration of men like Thornton.

Well I have written a long letter; with kind regards to the Secretaries and the members of your family I am yours

Most Sincerely
Wm. D. Cherry

(Several copies of this)

CHRISTIAN INSTRUCTORS IN SCHOOLS AND COLLEGES.

* * * * *

(Paper prepared by the Rev. T. Mitchell of Mainpuri, read at the Annual Meeting of the North India Mission.) 1909.

The assigning of this subject for presentation here and now shows that we have schools and a College in which Christians and Non-Christians are being educated, and in which Christian and non-Christian teachers are employed. This is true of our Boys' Schools. In our Girls' Schools, with very few exceptions, only Christian teachers are employed.

Let us see briefly the object of these schools and whether or not we are as fully accomplishing that object as we can, and if we are not, why not. Is it because we have not more Christian teachers in these Schools? If it is, then why have we not got them?

The Rev. A.B. Tamm read a paper before the Decennial Missionary Conference in 1892 in which he said, "Christian education removes prejudice and conciliates affections, furnishes an opportunity for the daily direct preaching of the Gospel; and it brings the missionary into heart to heart contact with the people with whom he has to deal.

Educated classes are not reached by ordinary methods of preaching. Higher education is the only method that reaches them. We have no warrant to pass them by. Hindu Society is an organism, and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that missionary work, if intelligently conducted, must devote even for the sake of the mass of the people, a considerable part of its energy to the propagation of the Gospel among the educated classes."

Let me quote from an article in the Lucknow Collegian a few months ago. The writer says, "Most of all, it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a reputation for bringing to bear on each individual student, persistently and successfully, the

Highest ideals of Christian living as taught and exemplified in the New Testament. Rather than compromise on this point, we should be willing to see our Halls deserted by every student who is unwilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character will keep away Non-Christian students, in any considerable number, from a Christian College. Least of all should we expect it when the cry from Hindu and Mohammedan parents all around us is that a purely secular education is bringing their sons to ruin, and when the Indian Press is full of appeals for the introduction of moral and religious teaching in all educational institutions. With the increasing facilities for secular education everywhere being afforded throughout the country, the Christian College can justify its existence only by giving - along with a liberal education, what no Government, Hindu or Mohammedan institution can give, namely, a thorough grounding in Christian ethics and an exemplification of aggressive Christian work. The times call for men - modern Duffs - who, having caught a vision of what is possible for a Christian College in India, and who, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the West, what God can do for India through a Christian College completely in line with His will and in touch with Him. "

Let us apply this equally to our High Schools.

We are not having as many conversions from this higher educational work as Dr. Duff did. Why? I will again quote Dr. Waun; "Time was when an earnest-minded Hindu lad brought up in crass superstition and set face to face with the truth as it is in Jesus, found himself compelled to make his decision between them, and so a comparatively large number were baptized. Now a kind of via media has been found. A vast number simply accept Hinduism as a social system and to a great extent adopt Christian conceptions of God and religion. The compliances to idolatry are reduced to a minimum and explained away. Such men honour Jesus and observe many of His precepts.

Much as I personally wish to see and pray for thorough conversion and open confession of Christ among our students, I cannot but feel that the moral and spiritual

education has to be begun after baptism. There is an intensive view of Christian work as well as extensive. There is a real preparation for the Gospel which is more valuable than an unreal profession of it."

In all this I most heartily agree with Dr. Warn and with the writer in the Lucknow Collegian.

Our Mission Schools and College are no more means to the end of drawing students so that we may teach them during the Bible hour than are our hospitals for the purpose of drawing people for the Bible teaching there. That is one object and one of the main objects; but until every subject taught is well taught with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our Mission. Secular truth is very largely the product of Christianity, and few indeed are the lessons that do not afford some opportunity to teach Christian truth, if the teacher be a zealous Christian. This brings us to our subject proper. A non-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it would seem that a Mission School or College ought properly to have only Christian teachers.

But after more than one hundred years of modern missionary work in India, the supply of Christian teachers is so small that we are compelled to rely mainly on non-Christian teachers. This ought not to be so, but that it is, so, I can show from recent experience.

When Mr. Severance wrote out asking for our staff of teachers with pay and qualifications, and what it would cost to get Christian teachers in each place, we wrote him that we thought Christian teachers could be secured in place of the most of the non-Christians at from 25% to 100% more pay. When he again wrote and urged that more Christians teachers be secured, and our Board also urged it, those of us who have charge of ~~the~~ ^{these} schools set about trying to get the teachers that we have longed for for years, but did not dare call. For the past six months we have been calling as loudly as we know how in all directions. We have written many letters and advertised in religious and secular papers.

One High School manager has advertised in "The Nur Afshan," "The Indian Christian Messenger," "The Indian Witness," "The Christian Patriot," "The Pioneer," and "The Statesman," and is still looking for a Christian man to teach science and another to teach drawing. These advertisements brought very few Christian applicants. And of those who did apply either through advertisements or through friends, we found that several times two of us and in one case all three of us were thinking of or actually negotiating with the same man.

In our three High Schools we have secured six additional Christian teachers, - two in each school. We are having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole-hearted follower of Jesus Christ, whose life is free from reproach and who intellectually commands the respect of pupils, parents, patrons and critics. That kind of man can make more money in other professions or in Government employment, but the amount of good he would do in one position is incomparable to what he would do in the other. Some men see this and in this country, as in others, take up teaching as a career? But here, as at home, many make teaching only a stepping stone to some other profession.

One or two Christian teachers working with 10-15 non-Christian teachers are dreadfully handicapped at every turn and in their every effort, and it is not to be wondered at that the results in conversions have not been greater.

Here, I believe, is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the School can carry the public opinion in the School their way, this will be an unpopular line of service. Another mistake we have made and are still making is in having the Head Master a Christian and the other Christian teachers men of no educational standing. They may be very good men, but as school teachers they are not honoured by pupil or parent and their influence is swaying public opinion

Christwards is almost nil. Then there is such a gulf between them and the Headmaster that there is little hope of their ever uniting to do team work in the school. It is not only a larger number of Christian teachers that we need to make their service more popular and efficient, but we require better qualified teachers.

Another reason why it is so difficult to secure good Christian men is that we have not been preparing them. A small number of Christian students have always been in our Schools, but here again it has been one Christian boy among a large number of non-Christian boys. The ambition of nearly all of these boys is to get into Government service. They talk of it and work for it. Public opinion is all in that direction. What wonder then that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears others talk of Government service. The parents take it up and are anxious to see their son in a position that is popular, and so Mission service is looked upon as only to be thought of if something else cannot be secured. And is the missionary altogether free from fault here? He longs to see a self-supporting and honoured Christian community, and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often encouraged him to get into Government service, if possible. The sooner he gets into service the sooner will the cost of his education cease, and the thought of his own pocket, or that of the Mission, has helped him to advise the young man to get service in Government after having passed his Middle or Entrance Examinations, rather than to go and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one, and all young men are not to look towards Mission employment. But so far as I know, only one B.A. one F.A. and one Entrance passed man are what we have to show as the product of our Schools in all of these years. I mean only these three are now serving as school teachers. The B.A., though a product of our Mission, is not

serving our Mission, and only went into Mission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remedy this state of affairs ?

There are now 17 Christian young men studying in our College and 182 in our three High Schools.

Five Christian men should graduate from our College and five others pass the F.A. Examinations, and 9 the Matriculation Examinations this year. How many of these have their faces turned towards our School, or Mission service, I do not know. But I do know that we would do well to appoint a member of our Mission to see these students personally, not in public meetings. This man should be in sympathy with the students, he should go to them unannounced and unofficially, but he should go prepared to show the possibilities of Christian service. He should be appointed for two or three years, and be allowed to draw his travelling expenses from the Mission Treasurer. This would in no way interfere with what is being done by those engaged in work with these students in our various schools, and would not lighten the responsibility of anyone to do all he or she can; but it would be a definite step on the part of the Mission and would very definitely multiply what is being done.

Another way in which everyone can help in this work is by starting Mission bands and Mission Study classes among children, women and men. Unless missionary fires are kindled in every community and kept burning, we shall not see Christian service popular. We should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. And yet but few of our educated Indian Christians feel a burden for the salvation of their fellow men.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a com-

Comparatively short term of service.

The Government rate of pay for non-Christian Matriculate or F.A. Normal trained men is Rs. 25-30 to start on, and they may rise in very exceptional cases to Rs. 400. Graduates start on Rs. 40-50 and may rise to 400 with pension in both cases. Three Indian Christian graduates representing three Missions, in that they were educated under three separate Missions, gave me independent answers as to what salaries our schools should pay. They work out Matriculation or Entrance men to start on Rs. 30, rising to Rs. 60 in yearly increments of Rs. 2/8, F.A. Rs. 50 rising to Rs. 100 in yearly increments of Rs. 5; graduates, Rs. 100-10-150 as Assistant masters. Head Masters to be M.A.'s or higher, to start on Rs. 200-25-300, provided they have served in the Mission for five years. Should anyone be appointed a Head Master before serving the Mission for five years, he would receive the pay his time and grade entitle him to, under the above scale for Assistant Masters. In addition to this all Asst. Masters to be given 10% of salaries for house rent, or furnished with a house, and 10% for Provident Fund. All Head Masters to get a fixed sum of Rs. 25 for Provident Fund and a house or in lieu thereof Rs. 25.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only put them within measurable distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand, we shall have to pay better salaries than we are now paying to secure the men we desire.

Let us see what we get in exchange for our extra (if it be extra) money expended on Christian teachers of the type I have been describing. We have to pay non-Christian Matriculates or Entrance men Rs. 25-40; F.A.'s 30-50; and graduates 50-75. In return we get his services in the class room given from a non-Christian point of view. Outside of school hours he has little interest in the school, or in its students and absolutely no

interest in the main object of the school, - the Christianizing of her students.

With the Christian teacher everything is different. He not only does his class-room work, but he does it better. He has a definite purpose. He is in sympathy with us and with our every effort to do good. He is with the boys on the playground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a rare thing for a non-Christian teacher to be present on the playground unless ordered to be by the Headmaster or Manager, and then he looks upon it as a hardship.) The playground affords one of the best places to get the confidence and respect of the student. After the game a few of the boys usually linger to talk with the teachers, or walk home with them and relate many of the perplexities of their lives. Then the Christian teacher is a force in the Christian community and in the Church, so he is worth many times the salary of the non-Christian, and we are economizing at the wrong place in keeping our schools predominated by non-Christian teachers.

Another way in which we could help in this work is to make the position of the teacher more secure. It has been suggested that a service book be kept in each school, and the Manager write his remarks concerning each teacher at least twice during each school year, and these remarks to be read before the Mission in Annual Meeting. This would keep a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Mission in case of requests, transfers, dismissals or appeals.

Then there should be some Provident Fund dependent upon faithful and efficient service.

My last point is one on which our Indian brethren are very sensitive, either rightly or wrongly. But it is a very real question with them, and what is real to them we must fairly consider and try to meet. The point is this, - the attitude of the missionary towards the Indian helper. We are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, than we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think

this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers.

The educated Indian Christian resents being classified as "Hindustani Bhai log."

I know of but one remedy for this perplexing question, and that is the golden rule, together with much of forbearance and patience on both sides.

RECEIVED

SEP 18 1888

The Waldorf Astoria
New York.

Mr. Spurr.

My dear Mr. Spurr

The enclosed was attached
to the copy of Mr. Mitchell's report
you kindly sent me, evidently a
"double header" - The report is of
much interest as it shows that
the ^{present} past method of teaching
with non Christian teachers brings
no results. Therefor some better
method is necessary. I shall be
glad to read further reports on
"Mission Discussion upon this
subject. Some radical changes

must be put into operation
at an early date —

I called at Dr. Stuntz's office
he was away for the day,
but they ^{are to} have the matter before
their Committee on China, Monday
the 20th & will nominate Touster
their Confirmation will come
before their Board on Tuesday
the 21st. So that you will
hear from him directly there-
after

For Stuntz

Let Stuntz

Dec 16¹⁹ / 07

Christian Instructors in Schools and Colleges.

Paper prepared by the Rev. W.T. Mitchell of Mainpuri, read at the Annual Meeting of the North India Mission, 1909.

The assigning of this subject for presentation here and now shows that we have Schools and a College in which Christians and Non-Christians are being educated, and in which Christian and Non-Christian teachers are employed. This is true of our Boys' Schools. In our Girls' Schools with very few exceptions only Christian teachers are employed.

Let us see briefly the object of these Schools and whether or not we are as fully accomplishing that object as we can and if we are not why not. Is it because we have not more Christian teachers in these Schools? If it is then why have we not got them?

The Rev. A.B. Wann read a paper before the Decennial Missionary Conference in 1892 in which he said "Christian education removes prejudice and conciliates affections, furnishes an opportunity for the daily direct preaching of the Gospel; and it brings the Missionary into heart to heart contact with the people with whom he has to deal.

Educated classes are not reached by ordinary methods of preaching. Higher education is the only method that reaches them. We have no warrant to pass them by. Hindu Society is an organism and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that Missionary work if intelligently conducted must devote even for the sake of the mass of the people a considerable part of its energy to the propagation of the Gospel among the educated classes."

Let me now quote from an article in the Lucknow Collegian a few months ago, the writer says: "Most of all it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a re-

December 22nd, 1900.

Mr. Warner Van Norden,
726 Fifth Avenue,
New York City.

My Dear Mr. Van Norden:

In looking over the letters which came during my absence in South America, I find two from Dr. Ewing regarding the work of the Eastern Christian College, in which there are some points which I now will interest you. In one of them Dr. Ewing takes up the two statements which have sometimes been made with reference to the College, namely, "that there has never been a conversion within its walls" and that "a large proportion of its teachers are pagans." Regarding these Dr. Ewing writes:

1. -

"That there has never been a conversion within its walls."

(a.) In 1896, after four years of study here and having diligently sought to know the truth, Sayad Siraj-ud-Din was baptized by us. He is a Professor of Philosophy in this College, an Elder of the Church here, a leader in the National Missionary Society, and in our local evangelistic work.

(b) Bihari Lal, B.Sc. was baptized a few days after graduation in 1906. Is now Head Master of our Mission School at Ludhiana, the oldest work of the sort in the Punjab.

(c) Satyra Prakash Bamerji. Baptized while in our Freshman Class, and has this year graduated.

(d) Gyanendra Aditya. Baptized in 1908, while a Sophomore, and is still with us. His Hindu father has also been baptised largely through the son's influence.

(e) Manohar Rai. Baptized as a Freshman in 1895. Now holding a high post in Government service, and shortly to be married to Dr. Vera Chatterjee, daughter of Dr. Chatterjee of Keshypur.

Need I say more as to the truth of this statement?

2. - "That a large proportion of its teachers are pagans."

Ten are Christians and four are non-Christians. Three of the latter are teachers of Oriental languages, for which Christians are not available.

3. - "That the Bible reading and teaching is a mere form." Upon what this statement is based, I do not know, but it is no more true or well-founded than the previously noticed ones.

Personally, I know of no place where the teaching of the truth of Christ is more thoroughly, prayerfully and constantly carried on."

Dr. Ewing adds: "I this morning came across an address delivered on Feb. 13th, 1909, in the Town Hall, Oxford, by Sir W. Mackworth Young, K.C.S.I., former Lieutenant Governor of the Punjab, and for thirty years an official in close touch with the Province.

I have known him to say yet stronger things concerning our work here from his standpoint as an eminently spiritual Christian; but as this address has reached me simultaneously with the statement of the views of a member of the Board, I close what I have to say upon the subject, by quoting one small paragraph:

'You see what special characteristics this kind of missionary enterprise demands. What faith, what patience, what self-restraint, what humility. The educational missionary must aim at influencing the generation more than the individual; he must be prepared more than any other to see no direct fruit of his labours, and yet to work on in hope. This kind of patience is not uncommon in aged saints. We may thank God that some who are not aged have possessed it in India. In my experience of at least two generations of educated Punjabis, I have no hesitation in saying that the two Mission Colleges at Lahore and Delhi, the one maintained by the American Presbyterian Mission and the other by the Delhi Cambridge Mission, though unable to show a long roll of converts to Christianity, have leavened Society with its principles to an extent far beyond what might be expected from their numerical importance. And it is my firm belief that at the present time nothing would contribute more to the capture of the National Movement in India than a large increase in the number of efficient and devoted educational missionaries, full of zeal, full of love, and full of patience.'

In a later note, Dr. Ewing writes regarding the Forman Christian College and the National Missionary Society, the organization which has been formed in India among the native Christians of various denominations to take a share in the evangelization of India. With reference to the contributions which the College has made to this Society and its work, Dr. Ewing says:

"The F.C. College and the National Missionary Society: The work begun by the N.M.S. was opened in the Montgomery District, Punjab, in a remote unoccupied territory. Three missionaries have been sent there, namely,

1. James Williams, B.A. a graduate of F.C. College.
2. Prem Chandra, a student " " "
3. Dr. Dina Nath, a " " " "

In the organization of the N.M.S. the member of the Central Executive Committee for this Province is M. Siraj-ud-Din, B.A., a graduate of Forman Christian College. In the Provincial Committee the Honorary Secretary is M.L. Rallia Ram, B.A., LL.B., a graduate of this College, and of the nine members of the Committee six are Forman College men, namely; Gov. Talib-ud-Din, B.A.; Dr. Kashi Nath, F.A.; Mr. B.L. Rallia Ram, B.A.; Dr. S.A. Datta, B.A.; Prof. Siraj-ud-Din, B.A.; Mr. J. Peoples, F.A.

In a word, the men who are moving in this new enterprise of carrying the Gospel to the outlying regions through the agency of Indian money and men are largely men trained in this College. A few days ago I attended a meeting of the N.M.S. Committee for the Punjab as a member of the Advisory Committee, and as I heard these Christian men discuss plans for this work and joined them in prayer, I thanked God who had so richly blessed the College in making it so largely a center from which there are already going forth influences so effective and far-reaching."

Mr. Van Norden - 3.

I know that you will be glad to have these facts.

With best wishes for a happy Christmas, I am

Very faithfully yours,

Dictated Dec.21

A.P. Mission, Ludhiana, India.

24th February, 1910.

Robert E. Speer, Esq.,

New York.

Dear Mr. Speer:

The request made by the Board for information as to "what steps were being taken, and what further steps should be taken in order to replace non-Christian teachers," was referred to me by the last Annual Meeting of the Punjab Mission for reply. Your latest letter has asked for information on four specific points, and the form of my report has been determined by these questions.

"1. How many Christian and non-Christian teachers are now employed in the different classes of Girls' Schools, Schools for Christians, and Hindu and Mohammedan Schools?"

The information I have received from the several schools supplies the following statistics:

BOYS' BOARDING SCHOOLS. Teachers, Christian Non-Christian.

Ludhiana, C.B.B. High School	5	.....	7
Saharampur, Industrial and Orphanage	7	.....	6
Khanna, Industrial	2	.....	0

GIRLS' BOARDING SCHOOLS.

Dehra Doon, Girls' High School	New staff not yet complete		
Moshiarpore, Orphanage	4	.....	1
Jagraon	2	.....	1

HIGH SCHOOLS FOR NON-CHRISTIAN BOYS.

Lahore, Rang Mahal and Branches	8	.....	38
Jullundur City	5	.....	17
Ludhiana	5	.....	11
Ambala City	5	.....	24
Dehra Doon	5	.....	18

SCHOOLS FOR NON-CHRISTIAN GIRLS.

Lahore	2	.....	9
Jullundur City	3	.....	2
Ludhiana	4	.....	2
Ambala City	3	.....	2
Ambala Cantonment	2	.....	0
Dehra Doon	2	.....	0
Sahranpur	3	.....	2
Ferozepore	1	.....	1

From these statistics it will be seen that there is substantially the same proportion of Christian and non-Christian teachers that existed at the time of Dr. Wherry's special report as President of the Mission for the year 1907-08.

No report has been asked for from the Village Schools for Christian children, where it may be assumed that all, or practically all, the teachers are Christians.

Questions II and III. "How much would it cost to replace the non-Christians with Christian teachers?" and "If the additional money were available, could the change be made immediately? If not, how rapidly could it be made?"

These two questions must be considered together, for, underlying both, there is the one question of supply and demand.

In 1907 the Punjab Government issued a "Register of Qualified Teachers," corrected up to March 31st, 1906. Those registered are all the men and women in the Punjab who are "Departmentally Qualified," i.e., who have certificates and many of whom have been trained as well. There are in this Register the names of 4417 such teachers, of whom 40 are Christians - 29 men and 11 women. Of these 1 woman was employed in an Islamia School for Girls and the other 10 in Mission Girls' Schools. Of the men 1 was Headmaster of an Islamia School, and 2 were headmasters of Government Schools; 14 were headmasters of Mission Schools. Of the 29 men, 19 had certificates that qualified them for headmasterships, 9 had Junior Anglo-Vernacular Certificates, and 1 had a Junior Vernacular Certificate. Of the women, 3 were J.A.V.'s, 5 were S.V's, and 3 were J.V.'s.

I have quoted from the list published in 1907, as no other list has been published since, and as there has been no material increase in the number of Christian teachers since that time. The situation now is substantially as it was then.

This investigation of the Register discloses the fact that the most of the Christian teachers (men) have prepared themselves for work in the High and Middle Departments, and not for work in the Primary Department, though the course

* Not 36 as given in my report to the Annual Meeting.

course of the latter covers five years of a child's school life. In view of these facts, the inadequacy of the present supply of teachers to meet the demands of the Mission Schools is painfully apparent.

It is true that there are good Christian teachers who are neither trained nor certified, but they are not sufficiently numerous to supply the places that we cannot fill with "qualified" men. The truth is that a certified man, especially if he be trained as well, is worth so much more to the school and to himself that men of force and of ambition will, as a rule, secure the certificate and perhaps the training also. No Christian young man who has ability, character and energy is likely to fail to secure the help he may need to enable him to rise to the limit of his natural qualifications, so strongly do missionaries sympathize with and so freely do they give help to such persons.

The consequence is that, ordinarily, those who do not so qualify themselves for the higher departments are inferior men. A second consequence is that the best primary teachers available to-day are non-Christians, - either those who had the ability to rise, but who had no one to give them the needed help, or more highly qualified men with other sources of income, who are willing to teach in their own home towns for a small salary, which practically adds just so much cash to the funds of the joint-family.

Yet, even with these, there is a scarcity of high class teachers in that important department because it is a common thought that to teach little children is beneath the dignity of a young man of parts.

It is reported that the teacher's profession is popular among the Christians of Southern India, but it must be admitted that it lacks attractiveness to the Christian young men of the Punjab. In the past, and to some extent in the present, the Christian teachers in the Province of greatest repute have Bengali names.

The question at once arises, "Why is it that this profession is not more popular? Is it due to a dislike for Mission employment? The difficulty does not seem to lie in that direction, for the Government Educational Department is as

is as open to them as to non-Christians, yet of the 29 "Departmentally qualified men" only two are in Government service, notwithstanding its various lines of well paid work with a pension at the end of the service.

For some reason clerkships in Government offices attract great numbers of the young men who would otherwise naturally take their places in the ranks of Christian teachers. The number so employed proves this beyond all questions. Why they prefer engaging in this work to preparing themselves for more lucrative work in (say the Government) Educational Department, is not easy to answer.

There is another class of bright and active young men who have either not studied so far as their fellows in Government offices, or have been less successful than they in passing the required examinations, who find positions in the Railway where there is fair pay to begin with, and some prospect of promotion, especially if they metamorphose themselves into Eurasians, who are more highly paid in that service than those of unmixed Indian birth.

And, even among men of a religious character who choose Mission work, there are many who prefer the less exacting duties of a preacher with his addresses and discussions and interviews to the routine of the teacher's life. So it

So it has come about that Christian teachers are all too few, whether in Government or Mission Educational work. Moreover, if the 29 certificated men were to be placed in the single school at Ambala City, that now has 5 Christians and 24 non-Christian teachers, it is to be apprehended that not only would there be a lack of men prepared for the Primary Department, but there would not be enough of them sufficiently versed in Oriental learning to enable them to teach all the required subjects in the higher departments. It is much easier to find Christian teachers who are strong in English and in Western learning than in Oriental subjects. They take scanty interest in the latter.

The great question then, is how to induce Christian young men in sufficient numbers to qualify themselves to fill positions in all departments of school work, and to teach all the required subjects.

Will money, if it be available, secure sufficient Christian teachers

of the right stamp ? If so, how much more of an increase to present salaries will have to be made ? How much would be required to induce desirable young men to qualify themselves for the Primary Department ? Would they be willing to teach in it for something less than they would receive in the Middle or High Department ? Or would they ask for more to compensate them for the loss of honor ? I am not able to suggest an answer with confidence.

And then, if a largely increased wage be offered to the Christian teacher as a means of popularizing the profession, it must be remembered that while non-Christian teachers are accustomed to see their Christian fellow teachers drawing higher salaries in Mission Schools proportionately than themselves, yet a very greatly increased difference would breed dissatisfaction among them (and we cannot yet dispense with the services of all of them), throw suspicion on the motives of the Christians (especially on such as are recent converts) stir up antagonism, and, on the other hand, give the Christian teachers such a sense of their own importance as would do them good. What Mr. H.V. Tilak of Western India has said as to why more Indian Christian students are not entering direct Christian callings may be appropriately quoted here;

"Nine out of ten Christian ministers, whose children are studying in schools and colleges, are to-day planning to get them into some secular employment. I personally know several Christian ministers who are looking forward to seeing their sons and grandsons in some honourable public office. If parents have no love for the work they do, where is, then, the hope of getting their children into it ? This may be remedied by offering handsome salaries and enabling educated young men to imitate the Western style of living, but men drawn to the yoke on such conditions are not the men India needs." Also, "Do not promise more pay, better living, authority and honour."

It may be noted that in the Sialkote (U.P.) Mission, "in order to meet the need in the schools for Christian men," they have brought out some short-term (5 years) men from America for the High School work. They have also taken action to bring out a regular missionary to take the place of the headmaster in

one of the schools as an experiment. This will give two missionaries, one to look after the Bible teachers and the evangelistic work, and the other to have charge of the staff.

There is another possibility for the Primary Department that deserves consideration, at least in the case of Boarding Schools for Christian Boys, namely, the employment of trained Indian Christian women as teachers. Such a policy, if it should be adopted, would almost certainly result in securing a sufficient number of qualified teachers in the near future. But, if it should be adopted, other serious questions would arise. To quote from a private letter from the Principal of the Dehra Doon Girls' High School;

"I have no doubt that it would be for the good of your school to have women teachers in the Primary Department, if you can secure the right kind. In order to make it a success it would be necessary, I think, to secure teachers of experience and of strong character. This would mean a higher salary than you probably pay for this work now. I would not expect success with teachers of lower grade than those who work for us for Rs. 40 or Rs. 50 per month. And, as they would probably prefer work in Girls' School, you would have to offer more to make the post attractive.

Then there will be the question of suitable accommodation and board to consider. This will be an additional difficulty. Even with such teachers as I have suggested, your big boys and young masters would be liable to make trouble, and without the most constant and careful supervision, scandals would be liable to arise at times. Such arrangements give opportunities for malicious persons to create trouble, even when the parties are most judicious. And it would not be surprising if such teachers were not always as judicious as might be desirable. These things will all require careful consideration in such a plan.

A more ideal plan might be to have the departments completely separate in different buildings, with an experienced (not young) lady superintendent, or perhaps Headmistress for the Primary Department with a staff of lower teachers. These teachers would thus be able to form a little community of their own without

being dependent for society on either the missionary family or on Christian families outside the School. Both departments would be under the general superintendence of the Principal of the higher department."

The writer of this report does not hold out the promise of a speedy supply of all the teachers we need and so much desire, because he has not been able to discover sufficient grounds to justify him in making such a promise. But in order to work toward the policy of none but Christian teachers in Christian schools, the following suggestions are made that are not only practicable, but are also, more or less, in practice.

1. Hold fast to the ideal in spite of the impossibility of its immediate realization.
2. Make the profession of teaching as attractive to Christian young men as possible, having due regard for other interests. (See the action of the Punjab Mission, Minutes of 1909, page 38 and Appendix in 'The Pension Plan for Christian Schoolmasters,' which probably meets present needs and opens the way to meet the needs of the future.)
3. Let all missionaries urge on suitable young men as there is opportunity the claims of the teacher's profession, making use of the missionary motive. As there is development of the evangelistic spirit in the Christian Church, this appeal will increasingly grip the consciences of young men.
4. In the meantime, until there are Christian teachers in the desired numbers, the influence of the missionary in each school should be made as strong as possible, and the schools themselves should be kept up to the highest level of the Aided Schools. For, whatever weakness there may be in schools staffed as they now are with so many non-Christians, they constitute the greatest agency the Missions now have (medical work not accepted) to keep in touch with, and to influence the highest castes, and the rapidly increasing educated community. And it is to be remembered that opportunities for influencing these important communities have been diminished by the benevolent institutions that have been established both by the Government and by the sections of the Indian communities that are feeling the

stir of a new life.

QUESTION IV. "Are the present Christian teachers invaluablely helpful missionary agencies ? Are they, without exception, superior to the non-Christian teachers towards the realization of the end for which the Mission Schools exist, namely, the development of the Christian faith and Christian character ?"

It would be gratifying to the Mission to be able to give an unqualified "Yes" to this question, as it would be gratifying to its supporters - if they had the faith to believe such an answer. Unfortunately, human nature here is no better than at home, and Hinduism and Mohammedanism have not developed better material for Christian manhood than pastors have in their own fields even in a very imperfect Christendom. Here, as well as there, men differ in values of every kind.

In addition to this it is to be remembered that in India the name "Christian" tells of a place in an Indian Community rather than of personal faith and spiritual life. In the Indian sense, all the graduates of Princeton, Yale and Harvard are Christians, but it would be hard to set all their graduates to work in Indian schools and to give an unqualified "Yes" to a question as to the missionary value of their presence.

While there is a presupposition very much in favor of the Christian men who apply for positions as masters, there is nevertheless need of testing and selection. In my opinion, an unworthy Christian teacher is less desirable than an unworthy non-Christian, - though we do not advertise for either.

As an aside, I may say that the Indian Christian Headmasters find that many Christian masters are more restive under necessary control, more critical, and more ready to make much of their real rights and imaginary wrongs than their non-Christian brethren.

There are also teachers in the Mission Schools who have not been baptized, yet who are to such an extent in sympathy with Christian ideas and ideals that they are reckoned not as hinderers but as helpers. Some of them claim to be Christians by conviction, and to be controlled by Christian motives, while unable to bring themselves to receive baptism and to face the consequent persecution. Too much weight

need not be given to their statements, but there are among them some who are neither against us nor our Lord.

Still, when all qualifications have been made, it is only a truth that the Christian teachers as a class are invaluable. Some of them have characters of such Christian beauty that their non-Christian neighbors often speak of them as "angels." And even among those whom we often find unsatisfactory to a degree, there are some who exert a positive Christian influence that is surprising. So valuable are Christian teachers as a class, that without them we should not think of attempting to carry on our educational work. We wish to have just as many worthy Christian masters as possible, and we intend to keep moving on as fast as possible toward the realization of the ideal we have set before us, "Every teacher in every Mission School a Christian."

Sincerely yours,

(Signed) E.E.Fife.



WARNER VAN NORDEN
786 FIFTH AVENUE
NEW YORK

RECEIVED

JAN 3 1910

Mr. Speer.

30 December, 1909

Mr. Robert E. Speer,

156 Fifth Ave., New York City.

My dear Mr. Speer:-

Knowing, as I do, your keen sense of humor, and how much you enjoy a bit of fun, your letter of the 22nd about the Forman Christian College must be meant as a satire upon that much-maligned institution. It must be as long ago as 1894 or 5 that the attention of the Board was called to the fact that there had never been a conversion in the Forman Christian College. At that time I was in possession of all the letters and papers, which abundantly proved the assertion. Soon after that, Dr. Ewing made a visit to this country, and was sent by the Secretaries to my office to dispel my erroneous impressions, but a careful questioning of the Doctor brought out the fact that the charge was absolutely correct, and he admitted to me that they had never had a conversion in the college. Now, however, he states that in 1895 there really was a conversion, and that there was another in 1896. That nine years later there was one in 1905, one in 1906, and one about 1907, making five conversions in 14 years! as against the Shantung College which makes the statement that it has never yet graduated a pupil who was not a converted christian. Is not the boast of five conversions in 14 years a clear illustration of Pope's expression, "To damn with faint praise"? It hardly seems possible

that a President of a college which bears the name of "Christian", and which in his own words, in the letter sent me, claims to represent the "American Presbyterian Mission", should make a boast of five conversions in 14 years !! It reminds me of the following incident: In a leading Fifth Avenue Church the statement was made that during the previous thirty years there had never been a sinner converted in the church outside of the church's children. One dear old elder got up, and trembling with excitement said, "don't you remember about 15 years ago, that old man that rose in meeting, and asked for prayers?" This was said in my presence.

The letter of Dr. Ewing shows that the charge has touched his conscience, and that he has made a desperate, though sadly feeble, attempt to remove the stigma. The showing made is pitiful.

If you remember, about the time that this matter was discussed in the Board, Dr. Pentecost had just returned from a lecturing tour in India in which he visited the colleges of the various churches, as also the missions of the English, Scotch and American churches, and in an address before the Board, and in a statement made to me personally, he said that these colleges did not dare have a conversion, and that in a certain Scotch Presbyterian college where an over-zealous professor, a newcomer, had induced a young student to come out for christianity, it produced such a rebellion in the college that the President was compelled to dismiss the young convert, and to promise the students that no such mistake should ever again be allowed to occur!

The fact is that these colleges are simply training up a lot of young agnostics to fill profitable positions in the British Civil Service, who, being educated, are led to repudiate their former childish beliefs, and they sneer at Christianity.

Relative to the 2nd charge, we need nothing more than the good doctor's statement, to wit: that 2/7 of the teachers are pagans. In this country the fact that 1% of the professors in a college or seminary deny some one article of our belief, such as the Divinity of Christ, or the Virgin Birth, creates a profound sensation; but there is the College of Lahore, under the care of our church, bearing the name of Christian, which, according to the statement of its own President, has a faculty with "only" 28% of out and out pagans - men who do not accept a single tenet of our creed, and who hate with their whole being the name of Christ, and all that that Name carries with it. The excuse that they are teaching oriental languages does not improve the matter, for what has a christian college, representing christian advancement, to do with teaching oriental languages; and who knows what they are teaching, or what they are doing to undermine a possible christian belief, when they address the students in their own language?

I have no desire to be unpleasant in this matter, or to criticize those who are grand and noble men, though in this thing I believe them to be mistaken, but I do think that we are sitting on a volcano, when we conceal this matter from the church, and continue to allow and practice these things. Some day an enemy or scandal-monger, maliciously inclined, will take it up in the newspapers or magazines, and place us, as members of the Board, in a most unattractive light. I know of an instance where such an attack was in preparation, but the publication of it was prevented by myself. It might have made a scandal in the church such as the businessworld suffered a few years ago in the insurance investigation.

We are all influenced by our early environment. It would be impossible to persuade Dr. Hastings that a theological seminary is not an absolute necessity in the training of a preacher; whereas Howard

Crosby, who became a D.D. before he was a minister, and who had never been to a theological seminary, looked upon these institutions with aversion and contempt. He has often told me that it took ten years to undo the mischief of a seminary training, and though a distinguished scholar himself, he regarded the Assembly's Board of Education with such dislike that he fixed the time for the annual collection in a summer month, so that the other Boards might have the advantage of a larger attendance when their causes should be presented. The majority of our Board of Foreign Missions, being college bred men, naturally make a fetish of education, and it is contrary to human nature to expect them to take any other view of it.

Our country has been built up by the Lincolns, the Vanderbilts, the Rockefellers, and the Harrimans, men of slight book education, and developed to its present exuberant prosperity. Would that the church leaders had some of the energy, right reason, and fervency of these seekers after fame and fortune. With fiery zeal they would preach the Gospel as Paul did, and the world would be converted.

College education is really a by-product of religion. The Standard Oil Company has developed a prodigious business in petroleum, lighting the homes and highways of the whole world. Our petroleum exports to-day rank fourth in importance. The company also produces a large amount of by-products, such as naphtha, gasoline, benzine, dye colors, etc. Now, suppose the Standard Oil Company should produce only the small amount of by-products, and let the vastly greater product of petroleum run to waste instead of making it a blessing to the world. Is not this a parallel case to such as the College of Lahore, which is frittering away its time on by-products, important

in themselves, but of little value when compared to the great blessings which they could confer upon the people to whom they are sent to minister, and to whom they ought to be giving the Divine Petroleum (Oil from the Rock), the Light of the World, to illumine every home. with Its Glory.

With kindest regards, and heartily wishing you and yours a very Happy New Year, and every blessing,

Sincerely yours,

Harner Van Norden.